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David Montagu, a natural son of Lord Halifax and Miss Day, was educated at Christ Church, Oxford, and was a member of the Royal Society in London. He was never married. Lord Halifax, by his will, left him the Peer's mother's lands, and a pension of £1000 per year.

Archibald Montagu, the second son of Lord Halifax, was educated at Christ Church, Oxford, and was a member of the Royal Society. He was never married. Lord Halifax, by his will, left him the Peer's mother's lands, and a pension of £1000 per year.

David Montagu

Archibald Montagu

A. F. Morrell

ESSAYS
AND
SELECTIONS

BY
BASIL MONTAGU

770

1851



LONDON
WILLIAM PICKERING
1837



C. WHITTINGHAM, TOOKS COURT,
CHANCERY LANE.

PREFACE.

PLEASED with the hope that I should be able to pass the decline of my life on a little nook sacred to literature, not in inactivity, but in contemplation, I have been steadily occupied in the completion of a work upon the conduct of the understanding, on which I have been engaged for many years. In my times of recreation I have collected these trifles. They are published with the feeling so beautifully expressed by a celebrated divine: "I persuade myself that the life and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably than in the search of knowledge; and especially of that sort which relates to our duty and conduces to our happiness. In these inquiries, therefore,

wherever I perceive any glimmering of truth before me, I readily pursue, and endeavour to trace it to its source; without any reserve or caution of pushing the discovery too far, or opening too great a glare of it to the public. I look upon the discovery of any thing which is true, as a valuable acquisition to society, which cannot possibly hurt or obstruct the good effect of any other truth whatsoever: for they all partake of one common essence and necessarily coincide with each other: and like the drops of rain, which fall separately into the river, mix themselves at once with the stream and strengthen the general current."

B. M.

August 1, 1837.

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KNOWLEDGE.



KNOWLEDGE.

§ 1.

NATURE OF KNOWLEDGE.

THERE is a story somewhere, says Hobbes, of one that pretended to have been miraculously cured of blindness, wherewith he was born, by St. Albane or other saint at the town of St. Albans; and that the duke of Gloucester, to be satisfied of the truth of the miracle, asked the man what is this? who, by answering it was green, discovered himself and was punished for a counterfeit: for, though by his sight newly received, he might distinguish between green and red and all other colours as well as any that might interrogate him, yet he could not possibly know at first sight which of them was called green or red or by any other name.*

By this we may understand there be two kinds of knowledge.

1st. *What are the properties of creatures;*

2nd. *How they are called;*

* See 2nd part of Henry VI. Act. 2.

or the knowledge of *things* and the knowledge of *words*.

With respect to the knowledge of things, inanimate or animate, it consists in understanding their properties, that sugar is a vegetable substance, sweet to the taste, generally beneficial, sometimes injurious; that flame will burn; that prussic acid will occasion immediate death; that fermented liquors and opium produce immediate agreeable sensation, but ultimately disease and misery; that a lamb is innocent, a tiger ferocious, a viper venomous. That men are beings under the influence of various passions, as anger, fear, hope, &c.; and, although resembling in some things, in many things differing from each other. How different are Newton and Bacon from an idiot! how different the benevolent Howard from the heartless Jefferies!—That women share in many of the passions of men, but have a character essentially their own; they are affectionate, variable, fond of ornament.

Such is the nature of the knowledge of *things*. How things are called, as the meaning of the words sugar, acid, friendship, marriage, gratitude, &c., constitutes the second branch of knowledge, or knowledge of *words*. Of gratitude, the philosopher does not say, with the politician in his sport, that it is a lively sense of future favours, but that it is a deep sense of past kindness, with

anxiety and readiness at any and at all times return it.

“The bridegroom may forget his bride
 Was made his wedded wife yestreen ;
 The monarch may forget his crown
 That on his head an hour has been :
 The mother may forget her child
 That smiles sae sweetly on her knee ;
 But I’ll remember thee, Glencairn,
 And all that thou hast done for me.”

There is not anything new in this doctrine. It is as old as the Mosaic system. We read in the beginning of the Old Testament that :—*The Lord sought every fowl of the air and every beast of the field unto Adam, to see what he would do to them ;—and Adam gave names to all cattle and to the fowls of the air and to every beast of the field.*

Such is the general nature of knowledge—when examined with accuracy, it will appear that it consists solely in a knowledge of Cause and Effect :—a truth of which the elucidation is not ended with any difficulty.

I.

There is a regular sequence of events in the action of inanimate bodies upon each other.

If ice be exposed to heat it will melt. If a bomb be put to gunpowder it will explode. As the needle-grinder at Sheffield was at his work,

a point of steel flew into his eye; he was in the greatest agony; a surgeon was sent for, but, before he could arrive, an ingenious mechanic held a powerful magnet close to the eye. The sufferer was instantly relieved. It is thus we see that certain events regularly succeed each other in the *inanimate* world.

II.

There is a regular sequence of events in the action of inanimate bodies upon animate bodies, where the vital principle is dormant.

Take a lupin or any other seed, and place it early in the month of May in the ground, the lupin will rise above the surface of the earth, and you will see stalks, and leaves, and flowers. Take a frozen snake with some of the snow around it and place it before a small fire, and you may perceive the snake to move, to open its eyes, and soon to quit the snow in which it was shrouded. It is the custom in Egypt to collect hen's eggs, and put them in large numbers in stoves, heated to a regular heat; in due time they are hatched, and the door of the oven being opened, the little chickens walk forth. Thus we see, that there is a regular sequence of events, by the action of inanimate bodies upon animate bodies, where the vital principle is *dormant*.

III.

There is a regular sequence of events in the action of inanimate upon animate bodies, where the vital principle is active.

That there is the same sequence of events by the action of inanimate upon animate bodies, where the vital principle is active, is obvious. If any person doubt this, let him put his hand into the fire, and his doubt will be removed. It is thus we see that there is a regular sequence of events by the action of inanimate upon animate bodies, whether the vital principle is *dormant* or *active*.

IV.

There is the same sequence of events in the action of animate bodies upon each other, of mind upon mind.

To excite jealousy in Othello, Iago proceeded with as much regularity as the husbandman in sowing his seed, and his harvest was as certain.

Iago. I will in Cassio's lodging lose this napkin
And let him find it. Trifles light as air
Are to the jealous confirmations strong
As proofs of holy writ.

He proceeded in his fiendish plan step by step, and, administering from time to time fuel to the passion which he had excited, he calculated with confidence upon events succeeding according to his wishes, and his calculations were correct.

The handkerchief acted with as much certainty upon the mind of Othello as a magnet upon a needle, and it ended in the murder of his wife and his suicide.

A party of Europeans landed in New South Wales, and sat down under a tree, near a creek, and were preparing with spirits of wine to warm their food. At the moment when they were about to enjoy this intended refreshment, they were suddenly surprised by a party of the natives, who, in a canoe, had crossed the creek and were approaching in a warlike attitude. The captain of the Europeans instantly put a light to the spirits of wine and, at its sudden blaze, he held up the light as if to burn the creek;—the savages instantly retreated.

It appears, therefore, that there is the same sequence of events in the action of *mind upon mind*.

It has been supposed that there is not the same certainty in the sequence of events in the animate as in the inanimate world: that, although the loadstone will invariably attract a needle, the same motive will not invariably generate action in a human being. Of the truth of this position no doubt can be entertained. The question is, what inference is to be deduced from it? and the answer is easy.

In inanimate nature, the agent and patient continue the same for centuries. Man is con-

stantly varying both from himself and from other men. He varies from himself at every period of his life, from the infant, the school-boy with shining morning face, the lover, the soldier, the justice, the slippered pantaloon. That he varies from other men, who can doubt? Perhaps no two beings differ more from each other than two human beings. How different are men of different nations: the Spaniard, the Frenchman, the Italian, the Englishman, the Scotchman, the Irishman; or men in the same country, as Quakers, Presbyterians, Catholics, Protestants.

There is, therefore, the same obedience to *causes*, the same necessity in the action of human beings as in the action of inanimate bodies, the same in man as in a magnet; and consequently the words *free will* are without meaning, or with a meaning seldom rightly understood: and the opinion expressed in the celebrated lines of the poet—

“ And binding nature fast in fate,
Left free the human will,”

is unintelligible jargon.

Such is the regular sequence of events through all nature, animate and inanimate. This is what we mean by cause and effect. We give the name of cause to the object which we believe to be the invariable antecedent of a particular change; we give the name of effect to that invariable consequent.

The most important results flow from this sequence of events.

I.

All the order and happiness in the world depends upon the regular sequence of events.

If I give food to the hungry man, it is in the regular course of events that it should nourish him, and it thus contributes to his happiness. The farmer sows the field, because he foresees that in regular order, after the expiration of a certain term, a crop will arise. When the harvest arrives he reaps the grain, because he foresees, that in regular order, he shall be able to sell his corn when he takes it into the market. If I engage a labourer, he expects that, in the regular course of events, I shall pay him his wages. The idea of moral discipline proceeds entirely upon this principle. If I carefully persuade, exhort, and exhibit motives to another, it is because I believe that motives have a tendency to influence his conduct. If I reward or punish him, either with a view to his own improvement, or as an example to others, it is because I believe that rewards and punishments are calculated to affect the dispositions and practices of mankind.*

The blessings which will result from the regular

* Godwin.

sequence of events, will be evident by a moment's consideration of the misery attendant upon an interruption of this regularity. Suppose, for instance, that, calculating upon the nutritious effect of food, it was to have the effect of poison, or that sugar had the effect of arsenic, or that fire instead of exhilarating by a genial warmth, had the violent effects of gunpowder, or that at the moment of attack gunpowder ceased to be inflammable, is it not obvious what misery would result?

There is not anything new in this doctrine. It has been inculcated from the earliest period by all teachers of truth. "Since the time," says Hooker, "that God did first proclaim the edicts of his law upon the world, heaven and earth have hearkened unto his voice, and their labours have been to do his will. He made a law for the rain: he gave his decree unto the sea that the waters should not pass his commandment. Now if nature should intermit her course and leave altogether, though it were for a while, the observation of her own laws: if those principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which now they have; if the frame of that heavenly arch erected over our heads, should loosen and dissolve itself; if the celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it

might happen ; if the prince of the lights of heaven, which now as a giant doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand and to rest himself ; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture ; the winds breathe out their last gasp, the clouds yield no rain, the earth pine away as children at the withered breasts of their mother, no longer able to yield them relief ; what would become of man himself whom these things do now all serve ? See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world ?”

“ Of law, there can be no less acknowledged, than that her seat is the bosom of God ; her voice the harmony of the world ; all things in heaven and earth do her homage : the very least as feeling her care ; and the greatest, as not exempted from her power. Both angels and men and creatures of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy.”

It thus appears, that were it not for the existence of general laws, to which the events of the material universe always conform, man would have been a poor wretched creature, instead of a reasoning and a moral being.”

II.

Our power or our means to produce any effect depends upon our knowledge of this sequence of events.

Uninformed man believes lightning to proceed from the displeasure of the Almighty ; and, when terrified by this belief, he runs for shelter to trees, which are conductors. The philosopher places an iron rod on an elevation, and conducts the electric matter to the earth.

A soldier, says an eminent physician, was put under my care by his officers. After severe dancing at a country wedding, he fell suddenly into a fit which lasted about an hour and a half. His hand was pulled towards the left shoulder, the left corner of the mouth was thrown upwards, the eyes were hollow, the countenance pale and ghastly, the face and neck bedewed with a cold sweat, but his most distressing symptom was a violent pain under the ensiform cartilage, with a sudden interruption of his breathing, every fourth or fifth inspiration. He continued in this sad state a fortnight, when he became lock-jawed, and his eyes were fixed. With the consent of his officers, he was carried to the cold salt water bath of this town. I ordered him to be thrown headlong into it. As he rose from the first plunge, and lay struggling on the surface of the water, supported by two of his fellow-soldiers, we observed that he

stretched out his left leg, which had been for some time retracted to the ham ; but his head did not immediately recover the same freedom of motion. He was plunged down, and raised to the surface successively for upwards of a minute longer, the muscles of the neck relaxing more and more after every plunge. When taken out, some alarm was felt : the only indication of life was a general tremor, the pulse and the respiration being nearly, if not entirely suspended ; warm blankets had, however, been prepared, and a general friction was diligently employed ; his respiration and pulse became regular, the vital heat returned, the muscles continued free of constriction, and he fell into a quiet and profound sleep. In this he continued upwards of two hours. When he awoke, to the great astonishment of every one, he got up and walked across the room, complaining of nothing but hunger and debility ; and in less than a month, we had the satisfaction of seeing him under arms, able for the service of his country.

It appears, therefore, that the philosophy which regards phenomena, as they are successive in a certain order, is the philosophy of every thing that exists in the universe. True knowledge is the knowledge of causes.

Such is the doctrine of cause and effect.—Its different influences upon ignorance and intelligence are well deserving consideration.

I.

When the cause of any event is unknown, ignorance ascribes the event to chance, and the beauty and order of the universe to accident, or to immediate supernatural interposition.*

Near to the Hartz Mountains in Germany, a gigantic figure has from time immemorial occasionally appeared in the heavens. It is indistinct, but always resembles the form of a human being. It is called the Spectre of the Broken. It has been seen by many travellers. In speaking of it, Monsieur Jordan says: "In the course of my repeated tours through the Hartz Mountains, I often, but in vain, ascended the Broken, that I might see the spectre. At length, on a serene morning, as the sun was just appearing above the horizon, it stood before me, at a great distance, towards the opposite mountain. It seemed to be the gigantic figure of a man. It vanished in a moment." The ignorant natives ascribe this to the immediate interposition of a superior being.

* Either from that numbness of mind, when man in the infancy of his reason, scarcely elevated above mere animal life, does not think at all; or from that mental idleness, which, to avoid the trouble of thought, will shrink from inquiry.

So, too, uninformed man is terrified by eclipses, and believes lightning to proceed from the displeasure of the Almighty. The cause of this is obvious ; and, according to common parlance, natural. When sounds are heard from the mountain, the grove, or the stream, while around the hearer no blast is stirring ; when a voice of many thunders cries aloud and fire is seen in the clouds which the very moment before were still, it is not wonderful that the heart and knee of man should fall prostrate as in the presence of a mighty spirit. This belief is, perhaps, the natural result of an analogical reasoning, which, in a certain rude state of physical science, ascribes great and unusual phenomena, occurring without any visible cause, to the immediate agency of spirits. God is therefore introduced to account for an unusual event, because mind, which is the only power that is itself altogether invisible, furnishes the only analogy to which recourse can be had.*

* Browne.

II.

Where two events, both of which are perceptible, follow each other without any connexion between them, and the cause of the succeeding event is latent, ignorance ascribes the succeeding event to the wrong patent event instead of the real latent event.

In one of Bishop Latimer's Sermons, he says :
 " Here was preaching against covetousness, all the last year in Lent, and the next summer followed rebellion ; therefore preaching against covetousness was the cause of the rebellion. A goodly covenant. Here now I remember an argument of Master More's, which he bringeth in a book which he made against Bilney, and here by the way I will tell you a merry toy. Master More was once sent in commission into Kent, to help to try out if it might be what was the cause of Goodwin Sands, and the shelf that stopped up Sandwich Haven. Thither cometh Master More, and calleth the country before him, such as were thought to be men of experience, and men that could of likelihood best certify him of that matter concerning the stopping of Sandwich Haven. Among others came in before him, an old man with a white head, and one that was thought to be little less than an hundred years old. When Master More saw this aged man, he

thought it expedient to hear him say his mind in this matter ; for being so old a man, it was likely that he knew most of any man in that presence and company. So Master More called this aged man unto him, and said, " Father, tell me if you can, what is the cause of this great rising of the sands and shelves here about this haven, the which stopped it up so that no ships can arrive here. Ye are the oldest man that I can espy in all this company, so that if any man can tell any cause of it, ye, of likelihood, can say most to it, or at leastwise more than any man here assembled. Yea, forsooth, good master, quoth this old man, for I am well nigh an hundred years old, and no man here in this company anything near unto my age. Well, then, quoth Master More, how say you in this matter ? What think you to be the cause of these shelves and flats that stop up Sandwich Haven ? Forsooth, sir, quoth he, I am an old man. I think that Tenterden Steeple is the cause of Goodwin Sands : for I am an old man, quoth he, and I may remember the building of Tenterden Steeple, and I may remember when there was no steeple at all there ; and before that Tenterden Steeple was in building, there was no speaking of any flats or sands that stopped the haven ; and, therefore, I think that Tenterden Steeple is the cause of the destroying and decay of Sandwich Harbour."

This is a very common error of ignorance, and,

by an attentive observer, may every moment be seen.* Astrology is founded upon it. A person dies. At the moment of his death, the situation of the planets is observed, and there is supposed to be some connexion between the death and this position of the planets. This error seems to originate in a confused notion, that there is a succession of events, without suspecting the real latent cause, and supposing that it is traceable to a patent preceding event.

III.

Ignorance stops at second causes, and has a tendency to be sceptical.

Ignorance having formed an opinion as to the immediate cause of any event, is indolently content with the discovery, without suspecting or troubling itself with inquiry into any remote

* In one of the Annuals there is the following anecdote:—A traveller, who had been much distressed by a terrible night-mare, thus accounted for it: “If you will believe me, sir, my supper had been nothing particular; it was but one blood-pudding, a trifle of pickled salmon, a beefsteak and onions, and some Derbyshire toasted cheese, which I relished exceedingly, and not one drop did I drink but a jug of egg-flip—it must have been all owing to the bread!”

cause. It is content with knowing that the rainbow is caused by refraction and reflection, and lightning by electric matter. It inquires no further.

As astrology originates in the ascribing events to a wrong natural cause, so atheism seems to be traceable to this mental tendency to stop at the proximate cause.

It is thus that ignorance, by ascribing events to wrong causes, is exposed to wretchedness and misery. By ascribing them to chance, man is disarmed of the use of his reason and, like the Turk, will not move to avoid a cannon ball or the plague. By ascribing them to supernatural events, he is a slave to idle fears. By ascribing them to an erroneous natural cause, an existing evil will neither be prevented nor remedied: and, by resting upon second causes, he wanders through his existence without one thought of his Creator.

IV.

Intelligence is not deluded by imagination, but searches for the proximate cause of every event.

The ignorant natives are terrified by the Spectre of the Broken in the Hartz Mountains, and consider it an indication of approaching misfortune: not so the philosopher, who says, "After having ascended the mountain for thirty times, I at last saw the spectre. It was just at sunrise, in the

middle of the month of May, about four o'clock in the morning, I saw distinctly a human figure of a monstrous size ; the atmosphere was quite serene towards the east ; in the south-west a high wind carried before it some light vapours, which were scarcely condensed into clouds, and hung round the mountains upon which the figure stood. I bowed ; the colossal figure repeated it. I paid my respects a second time, which was returned with the same civility. I then called the landlord of the inn, and, having taken the same position which I had before occupied, we looked towards the mountain, when we clearly saw two such colossal figures, which, after having repeated our compliment by bending their bodies, vanished." The cause of this is obvious. When the rising sun throws his rays over the Broken upon the body of a man standing opposite to fleecy clouds, let him fix his eye steadfastly upon them, and, in all probability, he will see his own shadow extending the length of five or six hundred feet at the distance of about two miles from him.

Ignorance is alarmed at eclipses ; not so the astronomer, he examines the cause and dissipates the illusion. So, man in a savage state is terrified by lightning, and ascribes it to the anger of a superior being ; not so the philosopher, who says, speaking of lightning, " A rod was fixed to the top of my chimney, and extended about nine feet above it. From the foot of this rod, a wire,

the thickness of a goose quill, came through a covered glass tube in the roof, and down through the well of the staircase, the lower end connected with the iron spear of a lamp. On the staircase opposite to my chamber door the wire was divided, the ends separated about six inches, a little bell on each end, and between the bells a little brass ball, suspended by a silk thread, to play between and strike the bells, when clouds passed with electricity in them."

Thus the philosopher searches for the true cause, and, if he fail in the discovery, he does not despair, but rests content with the conviction that, sooner or later, it will be made. He knows that land exists, although he is surrounded by sea. "I have held up a light" said Lord Bacon, "in the obscurity of philosophy, which will be seen centuries after I am dead."

V.

Intelligence looks through the immediate to the remote cause—

"It looks through nature up to nature's God."

The philosopher who discovered the immediate cause of lightning was not unmindful of the power which "dwelleth in thick darkness and sendeth out lightnings like arrows." The philosopher who discovered the immediate cause of the rainbow, raised his thoughts to Him, "who

placeth his bow in the heavens. Very beautiful is it in the brightness thereof, and the hand of the Almighty hath bended it."

When a vessel is carried away by a torrent ; when a hurricane carries before it all the trees of the forest ; when lightning strikes the cottage, the immediate cause of the calamity is obvious, and with this ignorance is content ; not so intelligence. " Who is it that causes the river to rise in the high mountains and to empty itself into the ocean ? who is it that causes to blow the loud winds of winter, and that calms them again in the summer ? who is it that raises up the shade of the lofty forests, and blasts them with the lightning at his pleasure." Such are the meditations of intelligence.

So true is the admonition of Lord Bacon, " It is an assured truth and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a farther proceeding therein doth bring the mind back again to religion ; for in the entrance of philosophy, when the second causes which are next unto the senses, do offer themselves unto the mind of man, if it dwell and stay there, it may induce some oblivion of the highest cause ; but, when a man passeth on farther, and seeth the dependence of causes and the works of providence, then according to the allegory of the poets, he will easily believe that the highest link

of nature's chain must needs be tied to the foot of Jupiter's chair."

Such, then, is the nature of knowledge, or the understanding the properties of creatures, and the names by which they are called; or, in other words, the knowledge of Cause and Effect.

§ 2.

KNOWLEDGE HOW ACQUIRED.

Knowledge is acquired by three modes,

1st. By our senses, as by putting a finger in the fire, &c.

2ndly. By the communication of others, as a parent informs his child that an adder or a rattlesnake will bite and that their bite is venomous; or that a lamb is mild, and an hyæna savage.

3rdly. By our own reasoning upon impressions made by either or both of these different modes; as Newton, when the apple fell upon his head, inquired into the cause of this falling body, and whether from the same cause the planets do not revolve in their orbits; or as Bacon, when he heard sweet music, said, "Is this species of pleasure confined to the ear? does not the quavering upon a stop in music give the same delight to the ear that the playing of light upon the water, or the sparkling of a diamond, gives to the eye?"

'Splendet tremulo sub lumine pontus.'"

4thly. As our opinions are formed by the *separate* action of our senses, of the communication of others, or our own reasoning, it is obvious that they may be formed by the *joint* action of all, or any two of these causes, as Browne, in his *Religio Medici*, when speaking of his religious sentiments, says, "For my religion, though there be several circumstances that might persuade the world I have none at all, as the general scandal of my profession, the natural course of my studies, the indifferency of my discourse and behaviour in matters of religion, neither violently defending one nor with common ardour or contention opposing another, yet in despite hereof I dare without usurpation assume the honourable style of a christian: not that I merely owe this title to the font, my education, or clime wherein I was born, as being bred up either to confirm those principles my parents instilled into my unwary understanding, or by a general consent proceed in the religion of my country; but having in my riper years and confirmed judgment seen and examined all, I find myself obliged, by the principles of grace and the law of mine own reason, to embrace no other name than this. Neither doth herein my zeal so far make me forget the general charity I owe unto humanity, as rather to hate than pity Turks, Infidels, and Jews, rather contenting myself to enjoy that happy style than maligning those who refuse so glorious a title. But because

the name of Christian is become too general to express our faith, to be particular, I am of that reformed new-cast religion, wherein I dislike nothing but the name : of the same belief our Saviour taught, the apostles disseminated, the fathers authorized, and the martyrs confirmed."

ERROR.

ERROR.

§ 1.

ITS NATURE.

ERROR consists in misunderstanding the properties of creatures or the names by which they are called.

A young lady partook of some salad with which an onion had been mixed, and, for the purpose of destroying the unpleasant odour, she purchased a quantity of camphor, of which she ate; she was soon seized with violent symptoms of illness, and was conveyed home in a state of insensibility. Such is the nature of error with respect to *inanimate* creatures.

Benvenuto Cellini, when speaking of his grandfather Andrew Cellini, says: "He was still living when I was about three years of age, and he then above an hundred. They had one day removed a water-pipe, and there came out of it a large scorpion, which they had not perceived: it descended upon the ground, and had crept under a great bench, when I saw it, and ran to take hold of it. This scorpion was of such a size, that, whilst I held it in my little hand, it put out its tail on one side, and on the other darted its two mouths. I ran overjoyed to my grandfather. The good old man begged it of me, but I grasped

it the harder and cried, for I did not choose to part with it. My father took a pair of scissars, and, humouring me all he could, he cut off the tail and head of the scorpion, without my having received any injury." Such is the nature of error with respect to *animals*.

England has long held a high character in foreign countries for her riches, her courage, her love of liberty, but above all, for her benevolence and hospitality to strangers. This character, so justly earned and so nobly maintained, is known in every part of the globe. When did the forlorn and outcast touch her shores, without finding consolation and shelter? No matter to her whether they came hugging their superstitions as servants of the Pope and the Bourbon, or victims of an attempt to shake off those fetters, refugees for the sacred cause of freedom, a deposed king or a houseless and homeless liberal, all, all were welcome, free, and unquestioned, except how far they could be served. A few years since the mother of an Italian boy sent her child to England to seek his fortune. She saw him quit his own beautiful country and sunny skies, and did not grieve, because he was going to plentiful, kind, and happy England. He had scarcely landed, when a villain saw the friendless boy, asked him to eat and drink and play with his children, and then murdered him to sell his body. —Such is the nature of error with respect to *man*.

Perhaps no greater error exists than the supposition, that two human beings, because they resemble in some respects, resemble in all. There are no two animals that differ more from each other than man from man. How different was Howard from Jefferies,—Eve on the first day of her creation from Milwood,—Caliban from Ariel.

In a very interesting novel entitled “Marriage,” there is the following dialogue between the couple a few weeks after their marriage : “ Henry Douglas saw the storm gathering on the brow of his capricious wife, and clasping her in his arms, ‘ Are you indeed so changed, my Julia, that you have forgot the time when you used to declare you would prefer a desert with your Henry to a throne with another ? ’ ‘ No, certainly not changed ; but I did not very well know then what a desert was, or, at least, I had formed rather a different idea of it.’ ‘ What was your idea of a desert ? ’ said her husband laughing, ‘ do tell me, love.’ ‘ Oh I thought it was a beautiful place, full of roses and myrtles, and smooth green turf, and murmuring rivulets, and, though very retired, yet not absolutely out of the world, but where one would occasionally see one’s friends, and give *déjeunés* and *fêtes champêtres*. ” Such is the nature of errors from misunderstanding the word *marriage*.

It is written in the code of Hindoo laws, “ That a woman who, on the death of her husband, ascends the same burning pile with him is exalted.

to heaven, as equal in virtue to Arundhati." By such jargon is ignorance and innocence misled. Upon the death of her husband the deluded widow sacrifices herself; she places her dead husband's head on her lap, and, amidst the dancing of maidens and the blessings of priests, joyously lights her funeral pile.

Many years have not passed away since, under erroneous notions of piety, England abounded with nunneries and monasteries; and in countries where the Catholic religion prevails, they still abound, in defiance of the maxim that nature never says one thing, and wisdom another.* Such is the nature of error from misunderstanding the meaning of the word *piety*.

Thus error misunderstands the properties of inanimate creatures, as in the case of the camphor; or of animate, as in the case of the scorpion; and of man, as in the case of the Italian boy; or of the words used to express the institutions of society, as in the case of marriage; or of piety, as in the widows burning themselves in India, or nunneries and monasteries.

As knowledge consists in understanding the sequence of events, or cause and effect, so error consists in misunderstanding this sequence. A physician, who mistakes the consequence of ad-

* Barton says, "The fishponds of nunneries always contained the skeletons of children."

ministering a particular medicine, when he calls the next morning in the expectation that his patient is better, finds that he is dead.

§ 2.

DIFFERENT SORTS OF ERROR.

Error, therefore, is of two sorts. 1st. Misunderstanding the properties of things. 2nd. Misunderstanding the meaning of words.

§. 3.

CAUSES OF THE EXISTENCE OF ERROR.

As our opinions are formed by impressions on our senses, by the communications of others, and by our own reasoning upon opinions formed by these two modes, error must be traceable to the operation of one or more of these causes. The questions, therefore, as to the causes error are, 1st. Do our senses mislead us? 2nd. Are we misled by the communications of others? 3rd. Do our own reasonings mislead us? or are we misled by the joint operation of two or more of these causes?

Our senses never mislead us. Who can doubt that if he put his hand into the fire it will burn him; or that if he jump into the river it will wet him? The philosopher, who contended that there was not any such thing as motion, was answered by his opponent walking across the room. Our

senses may appear and do appear to mislead us. It is nothing but appearance. When sailing on a summer's day, the distance between the ship and the shore increases. This our sense of seeing tells us. Unaccustomed to this motion, we mislead ourselves by supposing that the shore moves. This is not a deception of the senses but of the reason. So when we

" Behold the wandering moon .
Riding near her highest noon,
Like one that has been led astray
Through the heaven's wide pathless way
And oft as if her head she bow'd,
Stooping through a fleecy cloud"

Our senses tell us that the distance between the moon and the clouds varies. Unaccustomed to this motion, we may mislead ourselves by imagining that the moon moves; this is not a deception of the senses but of the reason.

In one of Miss Burney's novels, it is stated that a ball of ice, painted to resemble a peach, was placed in a dish of peaches. An old sea officer, for whom the bait was laid, eagerly took and bit it. "It is a painted snowball," he exclaimed, dashing it in agony to the ground. Was he misled by his senses, or was it a deception of his reasoning powers? is the question. His senses told him that the peaches resembled each other and nothing more. As far as his

senses were concerned, any one of the peaches might be poisonous; but, as they resembled in appearance, he erroneously inferred that they really resembled. This was an error not of the senses but of the reason. A Bristol stone, resembling a diamond, may mislead a person unaccustomed to the nature of this mineral; but a skilful lapidary will, by the exercise of his reason, instantly see the difference.

The communications of others constantly mislead us: they teem with the errors of the communicators. This is the chief reason of the differences of opinion which exist in every part of the earth; why Turks take opium and two or more wives; and Christians alcohol. Why the child of a Jew is a Jew and recoils from swine's flesh; and the child of a Mahometan, a Mahometan; why the child of a Presbyterian is a Presbyterian; of a Catholic, a Catholic; of a Jumper, a Jumper; of a Muggletonian, a Muggletonian. This, to use the words of a celebrated divine,* "is the chief cause of the numerous litter of strange, senseless, absurd opinions that crawl about the world, to the disgrace of reason and the unanswerable reproach of a broken intellect."

Our own reasoning constantly misleads us.—
When a child puts a shell to his ear and hears

* Dr. South, in his noble sermon upon Adam in Paradise.

the murmuring, he will ascribe the noise to any but the real cause. When Eve first saw her shadow in the water, she says,

“ As I bent down to look, just opposite
A shape within the watery gleam appeared
Bending to look at me ; I started back,
It started back.”

The errors from this source extend to all men and are often most powerful in youthful genius, which transfers its own sweet thoughts and puts a glory upon the object of its affection : deluding itself with the imagination, that what is of the earth earthy is of the Lord from heaven.

The modes by which our reason is misled are almost infinite. To prevent these errors, to rectify our reason, Lord Bacon devoted his mind in his immortal *Novum Organum*, where he has explained “ how our reason should be guided, that it be right, that it be not a blind guide, but direct us to the place where the star appears and point to the very house where the babe lies.”

This subject of the causes of error is of such importance, that it may be well to illustrate it by a familiar instance. I gave to one of my grandchildren, a little girl of five years of age, a child of great life of mind, the toy of a magnetic swan, in a dish filled with water. On the attractive end of the magnet I placed a small piece of cake ; I held it to the swan, who immediately approached ;

I turned the repulsive end which had not any cake upon it, and the swan instantly drew back. "What a selfish little creature!" the child exclaimed. Here is the whole progress of error. The child was not misled by her senses. She saw the resemblance of a swan. She erred by my erroneous communication that the bird had life, by my putting it into a vessel of water and the cake upon the magnet; an inference at which, from the resemblance to a bird and the novelty of the spectacle, she had, perhaps, by erroneous reasoning, previously arrived.

If this doctrine is well founded, how diffident ought we to be of our attainments, how vigilant to detect any leaven in the mind, how cautious ought every parent to be of the communications which he makes by his words, by his acts, or by his gifts. When a gigantic figure is seen in the Hartz Mountains, or an inverted ship in the heavens; when thunder is heard, or lightning strikes the tree of the forest, the ignorant parent, by his conduct or his words, teaches his anxious child that these phenomena are caused by the immediate interposition of some malevolent being, and in this terror he remains fast bound from childhood to the grave, unless perchance knowledge, which is the revelation of good and evil, set him free.

Mr. Locke, in his introduction to the Essay on "The Human Understanding," seems to consider

this subject as involved in much difficulty; he says, "I shall not have misemployed myself if I can give any account of the ways whereby our understandings come to attain those notions of things we have, and can set down any measures of the certainty of our knowledge, or the grounds of those persuasions which are to be found amongst men so various, different, and wholly contradictory, and yet asserted somewhere or other with such assurance and confidence, that he that shall take a view of the opinions of mankind, observe their opposition, and at the same time consider the fondness and devotion wherewith they are embraced and the resolution and eagerness wherewith they are maintained, may, perhaps, have reason to suspect that either there is no such thing as truth at all, or that mankind have no sufficient means to attain a certain knowledge of it," but if this explanation is correct, if error insinuates itself into the mind by the erroneous communications of others and our own erroneous reasoning, the subject is not attended with any difficulty: there is no error which may not be adopted, no absurdity which may not gain entrance into the noblest mind. The Catholic religion may be the creed of Sir Thomas More, and the most deep-thinking philosopher Sir Thomas Browne, who devoted his life to the detection and exposure of vulgar errors, may believe, as he did, in witchcraft, and give evidence before the upright judge, Sir Matthew

Hale, in favour of this error, upon which a mother and her two daughters, the eldest not fourteen years of age, were condemned and executed for this imaginary crime.

§ 4.

DESTRUCTION OF ERROR.

ERROR IS RECTIFIED AS KNOWLEDGE ADVANCES.

As error originates in the wrong communications of others and in our own defective reasoning, it must, in time, be counteracted by opposite communications and by right reason.---When the natives of Otaheite first heard the sound of the cannon and saw the light, they fell on the earth, believing that the vessel was from heaven. Increased knowledge has rectified their error. A Bristol stone may be palmed upon a youth unacquainted with minerals, as a diamond of the first water, but he will not live long in London without discovering his error. Such are facts with respect to natural truth.

It is the same with moral truths. When we look back upon past ages, we see the destruction of error.—Astrology, witchcraft, ghosts, are now well understood ; and knowledge has set us free.—The advocates, in this land of liberty and Christianity, for the abolition of the slave trade, armed

only with truth, contended and prevailed over the selfishness which defended this disgraceful traffic. A boy from the university resolved, in the faith which removes mountains, that this abomination to the land should be abolished ; and it was abolished.

It is the same with legal truths. The erroneous supposition that crime is prevented by indiscriminate severity is no more. We have abolished, and are abolishing erroneous criminal laws. The monthly massacres of young men and young women for crimes without violence no longer disgrace this noble country : there has not been one execution in London during the present year. This improvement is not confined to criminal but extends to civil law. The opinions which have been entertained for centuries in favour of the laws against usury are wavering ; and, if they are ill founded, will pass away. The laws in restraint of trade are sharing the same fate. Erroneous laws against civil and religious liberty are diminishing, and, after the struggle of 2000 years, the errors respecting imprisonment for debt are discovered.

It is the same with religious truths.—Gibbon, when a boy in the university became a Catholic ; when an adult, he threw away these “ childish things.”—Did not Christianity prevail over idolatry ? “ They,” says the eloquent Bishop Taylor, “ who had overcome the world could

not strangle Christianity. But so have I seen the sun with a little ray of distant light challenge all the power of darkness, and, without violence and noise, climbing up the hill, hath made night so to retire, that its memory was lost in the joys and sprightfulness of the morning."—Did not the Protestants contend and prevail over the Catholics? Did not Luther, with nothing but a sense of duty and the energies of his own undaunted heart to sustain him, go forth single handed against the host of a most obdurate corruption that filled all Europe; and, with no other weapons but argument and scripture, did he not shake the authority of that high pontificate which had held the kings of the earth in thralldom?—We have abolished nunneries and monasteries. The record of monastic institutions exist only in their mouldering ruins, monuments of the power of knowledge. The inquisition is no more.

The power of knowledge over error has for centuries been so well understood by philosophy, that near two thousand years ago the Jews acknowledged this power. "Take heed to yourselves, ye men of Israel," said Gamaliel: "refrain from these men, and let them alone; for if this counsel or this work be of man, it will come to nought: but if it be of God, ye cannot overthrow it."—This power of truth over religious error did not escape the penetrating mind of Wolsey, who, when speaking, three centuries ago,

in the name of the Romish clergy, said, "We must destroy the press, or the press will destroy us." In the conclusion of his treatise on the Advancement of Learning, Bacon says, "It is the inseparable property of time, ever more and more to disclose truth;" and his *Novum Organum* contains the same observation, "*Temporis filia dicitur veritas, non autoritatis.*"

The reason why knowledge must thus be triumphant over error is obvious. Man is not attached to error: it gains admission into his mind under the guise of truth, and sooner or later the impostor is detected. Knowledge must therefore in time gain the ascendancy over error; the length of time depending upon the intelligence of the country and liberty of speech. In this noble, happy country the reign of error is at an end.

Such has been the power of knowledge in her progress. In looking forward, the decline and fall of some or all of the many errors that now exist may be seen. Many years will not pass away before Mahometans will learn the error of taking opium and Christians of taking alcohol.—The abominations in the East will cease. Infants will not be thrown to the sharks in the Ganges, the mother looking on without a sigh or a tear. The Hindoo widow will not, amidst the dancing of maidens and the blessings of priests, light her own funeral pile:—these delusions will pass away.

PREJUDICE.

PREJUDICE.

ALTHOUGH error must in time be destroyed by knowledge, there are obstacles by which its progress ever has been, and more or less ever will be impeded; for it is so general, as almost to be a law of our nature, that "Man is tenacious in retaining his opinions." It matters not whether the opinion is well or ill founded, whether it is right or whether it is wrong, when once it is formed and rivetted in his mind, man will, if possible, retain it.

This truth, although very general, is not universal, for there are men wholly devoid of this tenacity, who, the moment they discover that they have been adoring an idol, will dash it to pieces: There are such instances, but they are extremely rare.

In the investigation of this position let us proceed according to the only certain mode of discovering any truth:—By Facts---By the opinions of Intelligence, our consuls to advise;—and By Reason, the dictator to command.

The peasants in a particular district in Italy

loaded their panniers with vegetables on one side, and balanced the opposite pannier by filling it with stones; and when a traveller pointed out the advantage to be gained by loading both panniers with vegetables, he was answered, "that their forefathers, from time immemorial, had so prepared their produce for market; that they were very wise and good men, and that a stranger shewed very little understanding or decency who interfered in the established customs of a country."—Shan O'Neill is said to have put some of his followers to death because they endeavoured to introduce the use of bread after the English fashion.*

From facts of this nature it appears that uneducated man is tenacious in retaining his opinions, but this tenacity is not confined to the uneducated, it extends to the philosopher. Linnæus came to England, with a letter of introduction from Boerhave to Sir Hans Sloane, which recommended him in the strongest terms, but neither he nor Dillerius shewed him such attention as might have been expected from those high testimonials. They looked upon him as a young innovator, who wished to overturn the old systems only to exalt his own name. Dillerius spoke of him as the young man "who confounds all botany," treating him with reserve and haughti-

* Hume, v. 351.

ness, until his discoveries were received by the most scientific men in this, and every other civilized country.---Hartley, in the preface to his celebrated work, says, "I was not aware that the doctrine of necessity followed from that of association for several years after I had begun my inquiries, nor did I admit it without the greatest reluctance.—Professor Leslie, in the preface to his valuable treatise on "Heat," says, "I have found myself compelled to relinquish some preconceived notions, but I have not abandoned them hastily, nor till after a warm and obstinate defence I was driven from every post."—Lord Grenville in the introduction to his tract, published in 1828, on the supposed advantages of the sinking fund, of which in early life he was a powerful advocate, says, "To that opinion I long adhered, and even now, after a lapse of more than forty years, I feel it still painful to renounce so flattering a persuasion, but the interests of truth," &c. Such are the struggles of a noble mind to discover that it has not erred in its researches; such its reluctance to see that its imagined intellectual wealth is real poverty, that the coin is counterfeit.

From such facts it appears, that tenacity in retaining opinion is not confined to the uneducated; and it may perhaps be safely inferred, as a general law of our nature, "that man is tenacious in retaining his opinions."

The opinions of philosophy are in accordance

with these facts.—If a man perfectly righteous, says Plato, should come upon earth, he would find so much opposition in the world, that he would be imprisoned, reviled, scourged, and, in fine, crucified by such, who, though they were extremely wicked, would yet pass for righteous men. To the same effect Lord Bacon says: We find among the Greeks, that they who first assigned the natural causes of thunder and storms, whilst the ears of men remained unaccustomed to such explanations, were condemned for impiety against the gods. Nor did those meet with much better fate from some eminent fathers of the Christian Church, who, upon infallible demonstration, which no man in his senses would now oppose, asserted the spherical figure of the earth, and consequently the existence of antipodes.

The cause of this tenacity is obvious, our opinions constitute always our intellectual and often our worldly wealth, and we do not like to be reduced either to intellectual or to worldly bankruptcy; we are, therefore, unless very opulent, tenacious in retaining the opinions which we have formed. Bacon in his "Essay on Truth," says, "If there were taken out of men's minds vain opinions, flattering hopes, false valuations and imaginations, it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition, and displeasing to themselves. So, take from the aged Mahometan the opinion which he

has entertained through the whole of his life of Ali and Mahomet, and he may say with Isaac, "If I am bereft, I am bereft."

Such is the general cause of this tenacity, which appears in three forms : either in the belief that the opinion is right ; or in attachment to the opinion from custom ; or in attachment from interest.

The resistance by the lover of truth, *from the belief that his opinion is well founded*, is of no moment ; convince him of his error and the illusion passes away. To him it is indifferent whether the three angles of a triangle are equal to two or to twenty right angles. The object of the philosopher is knowledge. He is ever cautious in the formation of his opinions. He balances reasons on both sides, turns back the first offers and conceits of the mind and does not accept anything until it is examined and tried. He is grateful for every acquisition, considers every discovery as a province subdued, and, when he at last decides, he has no attachment to the opinion that is formed but only to the truth which it contains. Knowing that error insinuates itself under the guise of truth through the same inlets by which truth is admitted, he is ever diffident of his attainments and blesses the detector of errors as a benefactor and a friend. With such men conquest of the reason is complete victory ; but there are so few opulent in knowledge, that this is exceeding rare.—A friend told

Sir Isaac Newton that a French philosopher had expressed his dissent from some opinions of Sir Isaac's. "Depend upon it," said Newton, "that his observations will be found most deserving attention."—Dr. Rawley, in his life of Lord Bacon, says, "In his conversations he contemned no man's observations but would light his torch at every man's candle."—To one who told Sir Matthew Hale of his detractors, he said, "Would you have me punish those by whom I reap more benefit than by all my friends?"—"Did a person," said the Abbé de Rancé, "know the value of an enemy, he would purchase him with pure gold."—"There are ten faults in your composition," said Dr. Parr to Professor Porson; "I have no doubt of it," answered the Professor. "If you will return the paper when you have exhausted your stock, I will double the number."

Attachment to opinion *from custom* may be seen in every class of society, in the best educated as in the instance of Hartley, in the preface to his celebrated work;* of Professor Leslie in his treatise on Heat;* and of Lord Grenville in his tract on the Sinking Fund,* and in the most common minds, of which instances occur every moment.†

* Ante, p. 47.

† A whimsical instance is mentioned by Smollet, in his novel of Peregrine Pickle, where

Attachment to opinion *from interest* appears in a variety of forms : sometimes it manifests itself in the love of money ;—sometimes in the fear of the inconvenience which will attend the transition from one custom to another ;—sometimes in the love of power ;—sometimes in the dislike to the interruption of the pleasures of imagination ;—and at all times when man is under the influence of a passion more powerful than the love of truth.

Prejudice from Love of Money.

The influence of the love of money is simply and beautifully stated in the New Testament, in the opposition at Ephesus to the introduction of Christianity. “After these things were ended, Paul purposed in the spirit, when he had passed

he says, “The Commodore was exceedingly afflicted with goblins, which disturbed his rest. It was only last night that he was awoke by spirits in the chimney. He rung his bell, called up all his servants, got lights, and made a thorough search. Tom Pipes put his hand up the chimney, and pulled out a couple of jackdaws, which, having fallen down the chimney, were flapping with their wings. ‘There, an’ please your honour,’ said Pipes, ‘are the ghosts and spirits.’ But the Commodore said, ‘he knew a jackdaw as well as ’ere a man in the three kingdoms ; and if there were jackdaws there were ghosts too.”

through Macedonia and Achaia, to go to Jerusalem, saying, 'After I have been there, I must also see Rome.' At the same time there arose no small stir; for a certain man named Demetrius, a silversmith, which made silver shrines for Diana, called the craftsmen together with the workmen of like occupation, and said, 'Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands. So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth;' and when they heard these sayings, they were full of wrath, and cried out, 'Great is Diana of the Ephesians.' "

Great is Diana of the Ephesians is the common type of tenacity from the love of money, which was well understood by the English ambassador, who, upon his return from Rome, being asked by Queen Caroline, "Why he had not attempted to make a convert of the Pope?" answered, "Madam, I had nothing better to offer to his Holiness."

This is the cause of the antipathy to change by the herd, who care not in any tempest what becomes of the ship of the state, so they may save

themselves in the cock-boat of their own fortunes.
It is the antipathy of

“ Such as for their bellies’ sake
Creep and intrude and climb into the fold ;
Of other care they little reck’ning make,
Than how to scramble at the shearer’s feast,
And shove away the worthy bidden guest.”

It is the antipathy of the pope who said, “ he could catch no fish if the waters were clear.”— It is the antipathy of the executioner, who hates the opposers of capital punishment, because he will lose his fees. It is the antipathy of the surgeon at the King’s Cross, who said, when he saw the building by which a very broad road was rendered less dangerous to the passengers, “ We used to have an accident almost every day, but now we shall not have a single fracture, either simple or compound.”

In Lord Bacon’s essay upon “ Wisdom for a man’s self,” there is a beautiful anatomy of that miserable policy, which sets a bias upon the bowl of its own petty ends and devices, to the overthrow of great and important affairs. In this essay, he says, “ It is a poor centre of a man’s actions, himself. It is right earth ; and certainly it is the nature of extreme self-lovers, as they will set an house on fire an it were but to roast their eggs. Wisdom for a man’s self is, in many

branches thereof, a depraved thing ; it is the wisdom of rats, that will be sure to leave a house sometime before it fall ; it is the wisdom of the fox that thrusts out the badger, who digged and made room for him ; it is the wisdom of crocodiles that shed tears when they would devour."

Prejudice from Fear of Trouble.

Another form in which this tenacity appears, is the fear of trouble attendant upon the transition from one custom to another. In considering the objections which will be made by lawyers to the improvement of law, Lord Bacon says, " It will amongst other things be objected, that it will turn the judges and students of law to school again, and make them to seek what they shall hold and advise for law, and it will impose a new charge upon all lawyers to furnish themselves with new books of law." To this objection Lord Bacon says, " It is not worthy speaking of in a matter of such high importance ; it might have been used of the new translation of the Bible. Books must follow sciences and not sciences books."

Prejudice from Love of Power.

Another form is the love of power, which exhibits itself in a variety of modes, but all reducible to one simple rule, Rob Roy's rule :

“ The good old rule
Sufficeth—this simple plan,
That they should take who have the power,
And they should keep who can.”

Prejudice from Interruption of Imagination.

The interruption of the pleasures of imagination is another and powerful form in which tenacity appears. The province of the imagination is principally visionary, the unknown and undefined. Its pleasures are chiefly the pleasures of creation, and are not in the possession but the pursuit. The province of the understanding is to restore things to their natural boundaries, to strip them of fanciful pretensions. Discovery, therefore, to the man of imagination, is often not only associated with pain, but with antipathy to the discoverer.

“ Do not,” says the young poet,

“ Do not all charms fly
At the mere touch of cold philosophy ?
There was an awful rainbow once in heaven.
We know her woof and texture : she is given
In the dull catalogue of common things ;
Philosophy would clip an angel’s wings.”

The excesses of false religious imaginations are lamentable proofs of this species of illusion. So true is it, that the corruption of the best good is often the worst evil.—Linnæus had nearly defeated all his objects in life, by pronouncing

the famous seven-headed hydra to be a deception, composed of weasels' jaw-bones covered with serpents' skins. The commotion was so great, that he was obliged to leave the place; for so valuable was this serpent esteemed, that it had been pledged in security for a loan of ten thousand marks.—That the widow who, on the death of her husband, ascends the same burning pile with him is exalted to heaven, is a delusion that has pervaded Hindostan. If a philosopher were to attempt to explain this error, he would soon discover the inutility and evils of his temerity.*

* Bishop Heber, in his most valuable *Journal* lately published, says, "I had an interesting visit this morning from Rhadacant Deb, the son of a man of large fortune, and some rank and consequence in Calcutta, whose carriage, silver sticks, and attendants, were altogether the smartest I had yet seen in India. When the meeting was held by the Hindoo gentlemen of Calcutta, to vote an address of thanks to Lord Hastings, on his leaving Bengal, Rhadacant Deb proposed as an amendment, that Lord Hastings should be particularly thanked for 'the protection and encouragement which he had afforded to the ancient and orthodox practice of widows burning themselves with their husbands' bodies;' a proposal which was seconded by Hurree Mohun Thakoor, another wealthy Baboo."

Let a member of the established church of England attempt to convert any of the various dissenters from the opinions in which they have been educated, whether Baptist, Methodist, Socinian, Muggletonian, Ranter, or Jumper, and he will soon discover the nature of this prejudice. —Let any Christian store his mind with knowledge, and endeavour in Constantinople to convince the Turks of the error of Mahometanism, or in Rome or Madrid to convince the natives of the errors of Popery, and he will soon acknowledge the danger of supposing that this tenacity does not exist. He will find, perhaps too late, that the same flames which burn books, may burn philosophers.

General.

Such are some instances of tenacity in retaining opinion, all of which are reducible to one common rule, that “when man is under the influence of a passion stronger than the love of truth, from the truth he will swerve.” A rule so recognized by the law of England, that the most opulent and the most honorable peer of the realm cannot be a witness in any cause where he has the interest of sixpence. A rule well understood by philosophers and poets: “When a man’s interests are concerned, he will contend,” says Hobbes, “for any absurdity; he will contend that two and two do not make four.”

And Shakespeare, in his *Troilus and Cressida*, says,

Paris and Troilus, you have both said well :
 But on the cause and question now in hand
 Have glaz'd but superficially ; not much
 Unlike young men, whom Aristotle thought
 Unfit to hear moral philosophy.
 The reasons you allege do more conduce
 To the hot passion of distemper'd blood
 Than to make up a free determination
 'Twixt right and wrong ; "for pleasure and revenge
 Have ears more deaf than adders, to the voice
 Of any true decision."

Instances of this law of our nature occur every moment to a vigilant observer.*

* Such as the falsehoods of tradesmen to vend their wares ; of coachmen to inveigle passengers ; of the fine lady who is denied to her visitor, but, being broken in upon, declares that she is happy to receive her guest, however really unwelcome.

In one of the public journals the following fact appeared, which says every thing that can be said on this subject.—A complaint was made before Alderman Cox by the serang or boatswain of several Lascars and the rest of his gang against the East India Company. It appeared from the statement of the serang, that during their stay in this cold and miserable climate, they had not been allowed one drop of rum or gin, or other spirituous liquors to make into grog. Alderman Cox asked the serang and his men whether they were not Mahometans.

Such are the particular causes of tenacity in retaining opinion : the belief that the opinion is right ; attachment from custom ; and attachment from interest. Separate or united, they are to be dreaded. " Sometimes," says an eloquent divine,

The serang and his men severally answered that they were the followers of Mahomet, the only true prophet of Allah. Alderman Cox expressed his surprise at the wish of the complainants to depart from the well known law of Mahomet, prohibiting the use of such liquors, and asked how the violation of so good a law could be reconcileable to their consciences. The serang did not like the comment. He, however, got out of the difficulty by stating that the prophet could never have contemplated that any of the faithful should live in a wretched country like this, or he never would have prohibited the use of grog, which was actually a necessary of life in England. Another of the crew declared that he would drink grog wherever he should meet with it, and that he would sooner turn Christian than give up the beverage, or lose the inclination for it ; besides he never would believe that the prophet meant to prohibit gin in cold weather ; indeed, it appeared to this complainant that as gin was not known in the mortal days of the prophet, it was wholly excluded from the prohibited articles, and that if it had been known at that distant period, the prophet would have been too wise to have rejected it.

speaking of the calamity of war, famine and pestilence, "sometimes one comes alone, and it is enough when separate for woe, but the two are sometimes seen riding in war's chariot. We have it upon judgment's record, that before a marching army a land has been as the garden of Eden, behind a desolate wilderness."

These causes operate more or less upon all men ; so truly and beautifully has it been said of prejudice, that it has the "singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind, and find only here and there a fitness of reception : but prejudice, like the spider, makes every where its home. It has neither taste nor choice of place, and all that it requires is room. There is scarcely a situation, except fire and water, in which a spider will not live. So let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking : let it be hot, cold, dark, or light, lonely or inhabited, still prejudice, if undisturbed, will fill it with cobwebs and live like the spider, where there seems nothing to live on. If the one prepares her foot by poisoning it to her palate and her use, the other does the same ; and as several of our passions are strongly characterised by the animal world, prejudice may be denominated the spider of the mind."

Such is the *nature* of prejudice. Its *effects* are most loathsome. It is intolerant. It opposes reform and it persecutes.

Prejudice is Intolerant.

Wise in its own conceit, it will not hear. True philosophy says, "Let me hear every thing and I will exercise my own judgment." It says with Cleopatra,

" Speak truth,
And tho' in the tale lie death
I'll hear as tho' it flatter'd."

Ignorance and Intolerance, which is only ignorance in another form, says, both in private and in public, I will hear only what I like.

Prejudice opposes Reform.

To the advice of the prophet, "State super vias antiquas, et videte quænam sit via recta et bona, et ambulate in eâ," prejudice exclaims, "upon the old ways I will stand: right or wrong, I will stand on them." Does philosophy propose any measure to meliorate the condition of mankind: the placing a lighthouse on a rock in the ocean, or the establishment of an university; the abolition of the lottery, or the abolition of the slave-trade; the annihilation of torture, or the mitigation of sanguinary punishment, this labour of love

must unavoidably be for a time resisted : by intelligence, by custom, and by interest : which, without the protection of enlightened rulers, may prolong any error for ages. How true is that most severe threatening of the Almighty, "I will give children to be their princes, and babes shall rule over them !" What an awful reflection is this force of custom to all who, from their situation in life, can by their power preserve old, or introduce new habits ! It matters not how absurd the custom is—be it the Obi or the worship of images, or any other absurdity, when it is once introduced, an artful or an unenlightened statesman may prolong it for centuries.

Prejudice persecutes the Reformer.

It condemned Socrates to death for attempting to raise his countrymen from idolatry ; it condemned him in the presence of his two dear pupils, Xenophon and Plato, who, when he took the hemlock, were the greatest sufferers. It imprisoned Galileo, for asserting that the earth moved on its axis.*—It raised the fires which burnt Ridley and Latimer ; which burnt a mother and her new-born infant in the same flames, while

* "There it was," says Milton, "that I found and visited the famous Galileo grown old, a prisoner to the inquisition, for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought."

the hoary bigots with their cowls, their crucifixes, and their croziers, were feasting at the banquet and warming themselves at the embers. It dug up the bones of Wickliffe, idly imagining that it could stop the progress of truth.*

Such is the intolerant and persecuting spirit of prejudice; a spirit which prevails in proportion to individual and national ignorance.

That it prevails in proportion to *individual* ignorance, appears most conspicuously in the prejudices of professional men, who, having devoted themselves to any peculiar species of opinions and whose worldly interests depend upon these opinions continuing unaltered, are, in proportion to their ignorance, tenacious in retaining them, whether divines, politicians, medical professors, lawyers, sailors, &c.

The prejudices of divines and politicians are fully considered and luminously refuted by Lord Bacon, in the commencement of his treatise on the Advancement of Learning.—Assuming, therefore, that divines will be intolerant against attempts to alter the prevalent religious opinions, it will appear that this intolerance diminishes as their knowledge increases. Who more free from prejudice than Hooker—Barrow—Bishop Berkeley, and Bishop Taylor? who, amidst the slavery of the press, was one of the first advocates for

* See postea, p. 82.

its liberty, in his beautiful essay, which thus concludes :—When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down ; but, observing that the old man eat and prayed not, nor begged a blessing on his meat, he asked him why he did not worship the God of heaven ? The old man told him he worshipped the fire only, and acknowledged no other god. At which answer, Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was ? He replied, I thrust him away because he did not worship thee. God answered him, I have suffered him these hundred years though he dishonoured me, and couldst not thou endure him one night ?

So the ignorant *politician*, seldom knowing or caring for any grand moving principle, either in morals or physics or metaphysics, endeavours to connect his own narrow views of self-interest with the public welfare and defends any doctrine or party that will give power or continue it. Engaged as politicians are in active, not contempla-

tive life, the advancement of science can hope but little from their exertions : certainly as much has not been done as by divines ; and, be their exertions what they may, as much perhaps never can be done ; for “ the merit of the politician is confined within the circle of an age or a nation, and is like fruitful showers, which, though they be profitable and good, yet serve but for that season, and for a latitude of ground where they fall ; but the exertions of divines are like the benefits of heaven, permanent and universal. The former again is mixed with strife and perturbation, but the latter hath the true character of divine presence coming “ in *aura leni*,” without noise or agitation.”

With respect to medical prejudice, Dr. Hunter, after having referred to the improvements on the continent in anatomy, says, the senior professors were inflamed to such a pitch, that, in order to root out heretical innovations in philosophy and physic, they endeavoured to pass a law, whereby every graduate should be obliged thus to swear : “ You shall swear that you will preserve and defend the doctrine taught in the University of Bononia, viz., that of Hippocrates, Aristotle, and Galen, which has now been approved of for so many ages, and that you will not permit their principles and conclusions to be overturned by any person, as far as in you lies.”—“ *Pro toto tui posse*,” is the expression. But this was soon dropt and the

philosophizing with freedom remains to this day.—So too, Aubrey, in his life of Harvey, says, “I have heard him say that after his book ‘of the circulation of the blood,’ came out, he fell mightily in his practice, and it was believed by the vulgar that he was crackbrained; and all the physicians were against his opinion.”

The same antipathy has at all times and in all countries existed amongst lawyers, and, more or less, will for ever exist. To Christ and to the doctrines of Christianity the lawyers were the most violent opponents.—When Sir Thomas More, in his *Utopia*, first recommended the mitigation of severe laws, he anticipated the resistance of lawyers.*—In

* He says, “I was then much obliged to that Reverend Prelate, John Morton, Archbishop of Canterbury, Cardinal, and Chancellor of England, a man that was not less venerable for his wisdom and virtues, than for the high character he bore; he was of a middle stature, not broken with age; his looks begot reverence rather than fear; his conversation was easy, but serious and grave. One day, when I was dining with him, there happened to be at table one of the English lawyers, who took occasion to run out in a high commendation of the severe execution of justice upon thieves, who, as he said, were then hanged so fast, that there were sometimes twenty on one gibbet; and upon that he said, he could not wonder enough how it came

the "Proposal by Lord Bacon, for a new Digest of the Laws of England," he expressed the same anticipation: and, in the Advancement of Learning, he says, "Lawyers write according to the states where they live, what is received law, and not what ought to be law; for the wisdom of a law-maker is one, and of a lawyer another."

In the presentation copy by Bacon, to Sir Edward Coke, of the "Novum Organum," there is written by the hand of Sir Edward, under the handwriting of Bacon—

Auctori consilium

Instaurare paras veterum documenta sophorum

Instaura leges justitiamque prius;

to pass that, since so few escaped, there were yet so many thieves left who were still robbing in all places. Upon this, I, who took the boldness to speak freely before the cardinal, said, there was no reason to wonder at the matter, since this way of punishing thieves was neither just in itself, nor good for the public; for as the severity was too great, so the remedy was not effectual: simple theft not being so great a crime that it ought to cost a man his life.

"While I was talking thus, the counsellor who was present had prepared an answer, and had resolved to resume all I had said, according to the formality of a debate, in which things are generally repeated more faithfully than they are

And over the device of the ship passing between
Hercules' pillars—

It deserveth not to be read in schools,
But to be freighted in the ship of fools.

When the civilians were taunted with the use of the rack, they answered "To bring men to the rack in such cases for trials' sake is not to be censured for cruelty; *Non ex sævitia, sed ex bonitate talia faciunt homines;*"—and to the exertions made by Sir Samuel Romilly for the

answered; as if the chief trial to be made were of men's memories. 'You have talked prettily for a stranger,' said he, 'having heard of many things among us, which you have not been able to consider well: but I will make the whole matter plain to you, and will first repeat in order all that you have said; then I will show how much your ignorance of our affairs has misled you, and will in the last place answer all your arguments. And that I may begin where I promised, there were four things—' 'Hold your peace,' said the cardinal, 'this will take up too much time; therefore we will at present ease you of the trouble of answering, and reserve it to our next meeting, which shall be to-morrow, if Raphael's affairs and yours can admit of it. But, Raphael,' said he to me, 'I would gladly know upon what reason it is that you think theft ought not to be punished by death?'"

mitigation of sanguinary punishments, the lawyers were arrayed against him. When he proposed to abolish the punishment of death, for stealing a pocket handkerchief, the Commons of England consulted the Recorder and the Common Serjeant, who assured the house that such an innovation would endanger the whole criminal law of England; and, when the same excellent man afterwards proposed to abolish the disgusting and disgraceful punishment for high treason, the attorney-general of the day said, "Are the safeguards, the ancient landmarks, the bulwarks of the constitution, to be thus hastily removed?"*

This professional resistance by lawyers is passing away. Vigorous as their minds ever have been, and apt to suppose that all knowledge is centred in the law, they, in former times, were

* "What!" said Mr. Ponsonby, "to throw the bowels of an offender into his face one of the safeguards of the British constitution? It is strange that this discovery has hitherto escaped the notice of the numerous authors upon the subject: I ought to confess, that until this night I was wholly ignorant of this bulwark, and although it is supported by very strong evidence, the honourable and learned gentleman's own commendations of his own knowledge and virtues, he will permit me to express my doubt of the correctness of his conclusions."

fierce with dark keeping and strenuous opposers of reform : but at this moment, although the bigoted lawyer, like the bigoted divine, wise in his own conceit, may resist reform, knowledge is so diffused that the lawyers of the present time, like the most intelligent lawyers of all times, are sensible of the defects in law and ready to assist in its improvement. Sir Thomas More, and Lord Bacon, Chancellors of England, were zealous for legal improvement, and each of them published a work upon an Imaginary Government : the Utopia and the New Atlantis. So too, in our own times, another work upon Imaginary Government, the Armata, was published by another Chancellor, Lord Erskine; and the most noble exertions were made by the intelligent Sir Samuel Romilly : and have been made and will yet be made by Lord Brougham.

The same antipathy extends to all professions. Soon after the invention of steam-boats, " I hate the steam-boats," said one of the Greenwich pensioners, walking away in great dudgeon ; " they are contrary to nature."—Can it be supposed for a moment, that the intelligence which now exists in the navy, would resist this or any improvement ?

It appears, therefore, that *individuals* are intolerant in proportion to their ignorance.

As to *whole countries* intolerance and igno-

rance are almost convertible terms. In Constantinople the people are more intolerant than in England, and they are more ignorant. In the year 1650, Lord Bacon's treatise, *De Augmentis Scientiarum*, was contained in the list "*Librorum Prohibitorum*" at Rome; the Italians were more intolerant than they now are, and they were more ignorant. It may probably at this moment be contained in the list of prohibited books at Madrid. In England two centuries ago, when, amidst the colleges at Oxford, Latimer, the pious Latimer, was burnt to death, the English were more intolerant than in the year 1800, and they were more ignorant.—In this land of charity and toleration there was a struggle for centuries to keep the Catholics in thralldom; but knowledge has advanced, and they are emancipated.—There was a struggle for years to oppress protestant dissenters, and they were deprived of all privileges and capacities of other citizens; but knowledge has advanced, and the restraints upon them are removed. They may sit in parliament, and their children may practise as physicians or be admitted to the bar.—We must, however, I suppose, have some mode of whetting our antipathies, and we now persecute the Jews; but knowledge is advancing, and this and all intolerance will cease. All men will soon be permitted, without any restraint, to exercise their religious opinions, and

the only consideration of the community will be, whether the members of any religion virtuously discharge their duties on earth. It appears, therefore, that intolerance depends upon individual and national ignorance.

REFORM.

I read Wilberforce "On the Abolition;" almost as much enchanted by Mr. Wilberforce's book as by his conduct. He is the very model of a reformer. Ardent without turbulence, mild without timidity or coldness, neither yielding to difficulties, nor disturbed or exasperated by them: patient and meek, yet intrepid: persisting for twenty years through good report and evil report; just and charitable to his most malignant enemies; unwearied in every experiment to disarm the prejudices of his more rational and disinterested opponents, and supporting the zeal, without dangerously exciting the passions of his adherents.

Mackintosh's Life.

REFORM.

ALTHOUGH, uninfluenced by tenacity in retaining opinion, man would joyously abandon error the moment it was detected, yet the dominion of prejudice is so extensive and powerful, that it requires considerable knowledge of the laws of our nature to discover the proper mode of resisting and subduing it.—It is therefore of great importance that the question to be investigated should be clearly understood.

Hodges, in his travels in India, says, “while I was pursuing my professional labours in Benares, I received information of a ceremony which was to take place on the banks of the river, and which greatly excited my curiosity. I had often read and repeatedly heard of that most horrid custom amongst perhaps the most mild and gentle of the human race, the Hindoos, the sacrifice of the wife on the death of the husband, and that by means from which nature seems to shrink with the utmost abhorrence, by burning. Upon my repairing to the spot on the banks of the river where the ceremony was to take place, I found the body of the man on a bier, and covered with

linen already brought down, and laid at the edge of the river; at this time, about ten in the morning, only a few people were assembled. After waiting a considerable time, the wife appeared, attended by the Bramins and music, with some few relations. The procession was slow and solemn. The widow moved with a steady and firm step. She addressed those who were near her with composure and without the least trepidation of voice or change of countenance. She held in her left hand a cocoa nut, in which was a red colour, and, dipping in it the fore finger of her right hand, she, with a perfect composure of countenance, approached close to the body of her husband, where for some time she marked those near her to whom she wished to show the last act of attention. As at this time I stood close to her, she observed me attentively and with the colour marked me on the forehead. She might be about twenty-four or five years of age, her figure was small but elegantly turned, and the form of her hands and arms was particularly beautiful; her dress was a loose robe of white flowing drapery that extended from her head to the feet. The place of sacrifice was higher up on the bank of the river, a hundred yards or more from the spot where we now stood. The pile was composed of dried branches of leaves and rushes, with a door on one side and arched and covered on the top. By the side of the door stood a man with a lighted brand. From the

time she appeared to the taking up the body to convey it into the pile, might occupy a space of half an hour, which was employed in prayer with the Bramins, in attentions to those who stood near her and conversation with her relations. When the body was taken up, she followed close to it, attended by the chief Bramin, and when it was deposited in the pile, she bowed to all around her and entered without speaking. The moment she entered, the door was closed, the fire was put to the combustibles which instantly flamed, and immense quantities of dried wood and other materials were thrown upon it. This last part of the ceremony was accompanied with the shouts of the multitude who now had become numerous, and the whole seemed a mass of confused rejoicing.

The question is, "How ought a Reformer to act to destroy this abomination? How is the evil to be reformed?"—The Christian recoils from these victories of death. He meditates upon these errors.* He thinks of him who took the little children in his arms, put his hands upon them and blessed them.—How is the evil to be removed is the question?

* SENTENCE DE MORT.—Quelle voix sinistre et retentissante, emplissant les rues et les carrefours, se fait entendre jusqu'au sommet des maisons, et crie qu'un homme plein de jeunesse va périr, égorgé de sang froid par un autre homme, au nom de la société? le colporteur en courant et hurlant

He sees that it is sanctioned by the law, by the opinions and by the religion of the country, and that any attempt to reform it will be resisted by the belief that it is founded in reason, by the existence of the custom, and by the interests of the relations who are to succeed

vend la sentence encore humide ; on l'achète pour savoir le nom du coupable, et apprendre quel est son crime : on a bientôt oublié l'un et l'autre ; c'est une condamnation subite qui vient épouvanter les esprits au moment où l'on ne s'y attendoit pas. La populace quitte les ateliers et les boutiques, et s'attroupe autour de l'échafaud pour examiner de quelle manière le patient accomplira le grand acte de mourir en public au milieu des tourmens.

Le philosophe, qui du fond de son asyle entend crier la sentence, gémit ; et se remettant à son bureau, le cœur gonflé, l'œil attendri, il écrit sur les loix pénales, et sur ce qui nécessite le supplice ; il examine si le gouvernement, la loi, n'ont rien à se reprocher ; et tandis qu'il plaide la cause de l'humanité dans un cabinet solitaire, et qu'il songe à remporter le prix de Berne, le bourreau frappe avec une large barre de fer, écrase le malheureux sous onze coups, le replie sur une roue, non la face vers le ciel, comme le dit l'arrêt, mais horriblement pendante ; les os brisés traversent la chair, les cheveux hérissés par la douleur distillent une sueur sanglante, le patient dans ce long supplice, demande tour à tour de l'eau et la mort. Le peuple regarde au cadran de l'Hotel de Ville, et compte les heures qui sonnent, il frémit consterné, contemple, et se tait.

Mais le lendemain un autre criminel fait relever l'échafaud, et le spectacle affreux de la veille n'a point empêché un nouveau forfait : la populace revient contempler le même spectacle ; le bourreau lave ses mains sanglantes, et va se confondre dans la foule des citoyens.

to the property, and of the Bramins who are to share the plunder.—How is he to act? is the question: and the answer is easy.

If he has considered the laws of reform, he will act in obedience to their dictates. If, ignorant of them, he is hurried away by his own impetuosity, he will perpetuate the evil, and, it may be, fall a sacrifice to that generous illusion by which he is raised in his own esteem by imagined disinterestedness. So true is it that every man is not a proper champion for truth, nor fit to take up the gauntlet in the cause of verity; and that many, from an ignorance of this maxim and an inconsiderate zeal unto truth, have too rashly charged the troops of error and remain as trophies to the enemies of truth.

It is necessary, therefore, that the laws of Reform should be well considered.

I.

The first duty of a reformer is to be certain that his opinion of the evil is well founded. Knowing that the love of reform is nearly allied to a contempt of authority and frequently accompanied by a presumptuous confidence in private judgment; a dislike of all established forms merely because they are established, and of the old paths merely because they are old. Knowing that in its *best* form, when it originates in benevolence and a love of truth, it is a passion by

which kind intention has rushed on with fearless impetuosity, and wisdom too often been hurried into excess ; and that in its *worst* form, it is the tool by which demagogues delude and mislead ; the true reformer always looks with suspicion upon a love of change, whether it exist in himself or in others. He stands on the ancient way : he stands on such an eminence that his eye may not rest upon parts but comprehend the whole : he looks about him to discover the straight and right way, and so to walk in it.

Bacon, the most zealous reformer that ever existed, saw in happy England, the mansion house of liberty, the order and beauty of her sacred buildings, the learning and piety of her priests, the sweet repose and holy quiet of her decent sabbaths, and that best sacrifice of humble and simple devotion more acceptable than the fire of the temple, which went not out by day or by night. He saw these blessings and cautiously endeavoured to preserve and increase them. But when he turned to Ireland, there was a very different scene, and he exerted himself with an earnestness which shows how deeply he felt for her sufferings—"Your majesty," he said, "accepted my poor-field fruits touching the Union, but let me assure you that England, Scotland, and Ireland, well united, will be a trefoil worthy to be worn in your crown. She is blessed with all the dowries of nature, and with a race of

generous and noble people, but the hand of man does not unite with the hand of nature. The harp of Ireland is not strung to concord : it is not attuned with the harp of David in casting out the evil spirit of superstition, or the harp of Orpheus in casting out desolation and barbarism."

II.

Convinced that his opinions are right he resolves to act, but to act with caution.

He is cautious, not from suspecting his cause, but the ignorance of the judge. He is quick to hear, slow to speak. "Use Argus's hundred eyes before you raise one of Briareus's hundred hands," is his maxim.

III.

He considers before he commences his attack, both the strength of the enemy and his own strength.

The troops of error consist of those who resist from belief that the opinion is well founded, from custom, and from interest. The chief strength consists of the slaves of interest, amongst whom the members of different professions are the foremost. Such is the array of error. It may appear to be formidable, it is nothing but

appearance : "The Philistine may go forth with his helmet of brass on his head, and his coat of mail weighing five hundred shekels of brass, and his staff like a weaver's beam ; he will be met by a youth from the mountain side, in the name of the Lord of Hosts, the God of the armies of Israel."

The forces of truth consist of knowledge, of the power to communicate it and the spirit by which they are animated ; the desire to proceed *in melius* not *in aliud* ; the desire which animated Franklin, Washington, Clarkson, Wilberforce, and Romilly.

Such are the conflicting armies. Error conscious of its impotence. "We must destroy the press," said Wolsey, "or the press will destroy us." Knowledge conscious of its power, and that sooner or later it must prevail. "Hitherto," says Fuller, "the corpse of John Wickliffe had quietly slept in his grave about forty-one years after his death, till his body was reduced to bones, and his bones almost to dust. For, though the earth in the chancel of Lutterworth, in Leicestershire, where he was interred, hath not so quick a digestion with the earth of Aceldama, to consume flesh in twenty-four hours, yet such the appetite thereof, and all other English graves, to leave small reversions of a body after so many years. But now such the spleen of the council of Constance, as they not only cursed his memory

as dying an obstinate heretic, but ordered that his bones (with this charitable caution,—if it may be discerned from the bodies of other faithful people) be taken out of the ground, and thrown far off from any Christian burial. In obedience hereunto, Richard Fleming, Bishop of Lincoln, diocesan of Lutterworth, sent his officers (vultures, with a quick sight scent, at a dead carcase) to ungrave him. Accordingly to Lutterworth they come; sumner, commissary, official, chancellor, proctors, doctors, and their servants (so that the remnant of the body would not hold out a bone amongst so many hands), take what was left out of the grave, and burnt them to ashes, and cast them into Swift, a neighbouring brook, running hard by; thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean; and thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed all the world over.”

IV.

Has he any vantage ground of situation by which the dominion of prejudice may be more speedily subdued? is his next consideration.

“Power to do good,” said Lord Bacon, “is the true and lawful end of aspiring;” and he was no sooner appointed attorney-general, than he dedicated to the king his proposals for compiling and

amending the laws of England. "Your Majesty," he says, "of your favour having made me privy-councillor; and continuing me in the place of your attorney-general, I take it to be my duty not only to speed your commandments and the business of my place, but to meditate and to excogitate of myself wherein I may best by my travels derive your virtues to the good of your people, and return their thanks and increase of love to you again; and after I had thought of many things, I could find in my judgment none more proper for your majesty as a master, nor for me as a workman, than the reducing and re-compiling the laws of England."

So too, Sir Samuel Romilly was no sooner promoted to the office of solicitor-general, than he submitted to parliament his proposals for the improvement of the bankrupt law and the criminal law. "Long," he says, "has Europe been a scene of carnage and desolation: a brighter prospect has now opened before us."

——— Peace hath her victories,
Not less renowned than war.

So too when Lord Brougham was appointed chancellor, he exerted himself to reform every species of law with a zeal which will never be forgotten.

V.

He resolves to advance, not rashly but cautiously.

However regardless of personal danger a brave commander does not rashly expose himself to his opponents: he does not forget that with his own he commits the lives and fortunes of a multitude, or consider it a proof of valour to stake the safety of other men upon the success of a perilous or desperate enterprize. When Chares displayed to the Athenians the wounds he had received, Timotheus said, "When I besieged Samos I was ashamed to see a dart thrown from the walls light hard by me; I felt that I was a rash young man and more venturous than became a general of so great an army."

VI.

If the times require it, he exposes himself to any calamity.

The biographer of Barnard Gilpin says, "When satisfied of the right way, he hesitated not out of the fear of troublous times, to fulfil an office in that bishopric which brought him into contact with the abuses of the church, against which he testified with all his might, and was not restrained by the plottings of his enemies, in the fearful times of the bloody Mary, who laid hands upon

him, and brought him to testify with Cranmer, and Latimer, and Ridley.

During the French Revolution, when an attempt was made to destroy the liberty of the press in England, and several persons were indicted for high treason, for speaking with freedom, William Godwin, during the trials, fearlessly published his work on Political Justice. In his manly preface, he thus speaks : “ The period in which it makes its appearance is singular. The people of England have assiduously been excited to declare their loyalty, and to mark every man as obnoxious who is not ready to sign the shibboleth of the constitution. Money is raised by voluntary subscription to defray the expense of prosecuting men who shall dare to promulgate heretical opinions, and thus to oppress them at once with the authority of government and the resentment of individuals. This was an accident unforeseen when the work was undertaken ; and it will scarcely be supposed, that such an accident could produce any alteration in the writer’s designs. Every man, if we may believe the voice of rumour, is to be prosecuted who shall appeal to the people by the publication of any unconstitutional paper or pamphlet ; and it is added, that men are to be punished for any unguarded words that may be dropped in the warmth of conversation and debate. It is now to be tried, whether in addition to these alarming encroachments upon our liberty, a book is to fall

under the arm of civil power, which, beside the advantage of having for one of its express objects the dissuading from tumult and violence, is by its very nature an appeal to men of study and reflection. It is to be tried whether an attempt shall be made to suppress the activity of mind, and put an end to the disquisitions of science. Respecting the event in a personal view, the author has formed his resolution. Whatever conduct his countrymen may pursue, they will not be able to shake his tranquillity. The duty he conceives himself most bound to discharge is the assisting the progress of truth, and if he suffer in any respect for such a proceeding, there is certainly no vicissitude that can befall him, that can ever bring along with it a more satisfactory consolation. But, exclusive of this precarious and unimportant consideration, it is the fortune of the present work to appear before a public that is panic struck, and impressed with the most dreadful apprehensions respecting such doctrines as are here delivered. All the prejudices of the human mind are in arms against it. This circumstance may appear to be more essential than the other. But it is the property of truth to be fearless and to prove victorious over every enemy. It requires no great degree of fortitude to look with indifference upon the false fire of the moment, and to foresee the calm period of reason which will succeed."

VII.

He advances: content with his own reflections, conscious of the approbation of the wise and good, and careless of the censure of those by whom he is misunderstood.

Thomas Clarkson, in his History of the Slave Trade, says, "In the year 1785, the subject given to the Senior Bachelors of Arts for the Latin dissertation was, 'Anne liceat invito in servitutum dare.' No person can tell the severe trial which the writing for the prize proved to me; it became not so much a trial for academical reputation as for the production of a work that might be useful to injured Africa. I was honoured with the prize. On returning to London, the subject wholly engrossed my thoughts. I stopped my horse occasionally and dismounted and walked. Coming in sight of Wade's Mill in Hertfordshire, I sat down disconsolate on the turf on the road side and held my horse. Here a thought came into my mind, that if the contents of my essay were true, it was time that some person should see these calamities to their end. Agitated in this manner, I reached home. This was in the summer of the year 1785."—Africa is free.

When an application was made to General Washington to accept the command of the American army,—he said, "Though I am truly sen-

sible of the high honour done me in this appointment, yet I feel great distress from a consciousness that my abilities and military experience may not be equal to the extensive and important trust : however, as the Congress desire it, I will enter into the momentous duty, and exert every power I possess in their service and for support of the glorious cause. As to pay, I beg leave to assure the Congress, that as no pecuniary consideration could have tempted me to accept this arduous employment, at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expenses. These, I doubt not, they will discharge, and that is all I desire."—
America is free.

At the commencement of Sir Samuel Romilly's exertions to abolish the punishment of death, he said in the House of Commons, " It is a common mode of proceeding, to prevent the progress of improvement, by endeavouring to excite the odium with which all attempts to reform are attended. Upon such expedients it is scarcely necessary for me to say that I have calculated. If I had consulted only my own immediate interests, my time might have been more profitably employed in the profession in which I am engaged. If I had listened to the dictates of prudence, if I had been alarmed by such prejudices, I could easily have discovered that the hope to amend

law is not the disposition most favourable for preferment. I am not unacquainted with the best road to attorney-generalships and chancellorships, but in that path which my sense of duty dictates to be right, I shall proceed ; and from this no misunderstanding, no misrepresentation shall deter me."—Sanguinary punishment is abolished.

VIII.

He considers what obstacles exist to the exercise of his power, and varies his attack according to the enemy to be encountered.

If it is the opposition of intelligence or custom, he addresses himself to the opinions of his opponents. He knows the power of the press, the true temple of liberty, and to the extent of his ability he publishes.—In England the press is free. Before and about the year 1810, there were monthly executions in London of young men and young women, for crimes without violence. In the year 1818, a society was formed for the abolition of these massacres. They commenced their labours by publishing the opinions of all their predecessors, of Sir Thomas More, of Lord Bacon, of Sir Edward Coke, of Montesquieu, of Dr. Johnson. They continued their exertions by every species of publication. They did not content themselves with publishing the opinions of their friends, but, that the bane and antidote might circulate toge-

ther, they published the opinions of their opponents. The intelligence and good feeling of the nation were awakened. On the 6th of December, 1820, six young men and women were executed; on the 11th of the same month, eight more were executed. Obedient as the English are to the law, they could no longer submit to these errors. Upon the appearance on the scaffold of Sarah Price, and John Malden, aged twenty-seven, for having uttered a forged one pound note, the spectators could not restrain their feelings: there was great confusion amongst the immense assemblage and shouts of disapprobation. When Sarah Price appeared, there were cries of "Murder! down with the Bank!"—There has not been an execution in London for the last two years.

Upon the opponents from belief, knowledge is immediately efficacious; upon those who resist from custom it soon prevails; but, upon those who resist from worldly interest, the hope of success is more distant although not less certain. He therefore continues his exertions, never hurrying and never pausing. He exposes the cause to the public, and tenders compensation to the individual.* He diffuses knowledge openly, if the prejudice is not too strong: covertly if open attack is imprudent, as Boccaccio, who, seeing the frauds of the priests, wrote his novels; or Le

* See postea, 97.

Sage, seeing the vices and knowing the power of the French nobility, laid the scene of Gil Blas in Spain. He knows that it is no part of a skilful mariner to sail against a tide when the tide is at the strongest. He remembers that the best ballasted vessel may be wrecked if there is too much press of sail, or the lead is not thrown when breakers are ahead.*

IX.

*Having sown the seed he waits patiently
the growth.*

In rebus quibuscunque difficilioribus non expectandum ut quis simul et serat et metat, sed preparatione opus est ut per gradus maturescant. It were good, says Lord Bacon, that men in their innovations would follow the example of time itself, which indeed innovateth greatly but quietly, and by degrees scarce to be perceived; like a living spring, constantly flowing into stagnant waters; or the gradual advances of nature, scarce discernible in their motion, but only visible in their effect.†

* This was beautifully stated in a speech on Reform by Lord Brougham.

† In the same spirit, Dr. Johnson, in his Life of Milton, says, "Fancy can hardly forbear to conjecture with what temper Milton surveyed the silent progress of his work and marked its reputation, stealing its way in a kind of

X.

He is not irritated by any opposition.

He knows that "a good cause needs not to be patroned by passion, but can sustain itself upon a temperate dispute." He remembers the admonition of Plato, that "Our country is to be treated as our parents, with humble persuasions, not with contestations." He remembers the conduct of the ancient who said, "Strike, but hear me."

XI.

*If his enemies succeed, he knows that it is only
a temporary victory.*

He does not

"Bate one jot,
Of heart or hope, but still bears up and steers
Right onward."

subterraneous current through fear and silence. I cannot but conceive him calm and confident, little disappointed, not at all dejected, relying on his own merit with steady consciousness, and waiting without impatience the vicissitudes of opinion and the impartiality of a future generation." And in the same spirit, Coleridge describes Milton "as still listening to the music of his own thoughts, or if additionally cheered, yet cheered only by the prophetic faith of two or three solitary individuals."

XII.

Having surmounted all difficulties, he stands upon the vantage ground of truth, a hill not to be commanded, and however laborious the ascent may have been, when the serenity and fair prospect is a grateful reward.

So have I seen the sun, with a little ray of distant light, challenge all the powers of darkness, and without violence and noise climbing up the hill, made night so to retire, that its memory was lost in the joys and sprightfulness of the morning.†

XIII.

Standing on the vantage ground, he does not forget that power tending to shape and deprave the character of the possessor, is often hurried into excess.

XIV.

He is a radical reformer.

He says in the words of the old law maxim, "Si quid moves a principio moveas, errores ad principia referre est refellere." Instead of palliating a complaint, he endeavours to discover the original cause of the evil. He remembers the ancient admonition, that "he who in the cure of politic or of natural disorders, shall

† Bishop Taylor.

rest himself content with second causes, without setting forth in diligent travel to search for the original source of evil, doth resemble the slothful husbandman, who moweth down the heads of noisome weeds when he should carefully pull up the roots, and the work shall ever be to do again." *

His reforms are not like the reforms of lawyers,†

* A. M.

† In 1809 Sir Samuel Romilly proposed to alter the law in bankruptcy, by which a creditor has an arbitrary power to withhold his consent to the allowance of the certificate, by enabling the debtor, after the lapse of two years, provided there was a large majority in number and value of creditors who had signed the certificate, to call upon his creditor to show cause why the certificate should not be allowed. Sir Samuel thought that the principle of the law was erroneous; that it had a tendency to prevent a full disclosure of the estate, from the fear of irritating creditors by exposure, and to prevent the obtaining possession of the estate after disclosure, by rendering the witness incompetent, and that it had a tendency to produce bribery and perjury; that, even if a creditor ought to have a reasonable time to gratify his injured feelings, the time ought to be limited; and he thought that the law, giving this power to an irritated individual, would be perverted by some of the many bad passions, which ought not to interfere in the administration of justice, such as resentment, love of power, the hope of bribery, against which the legislature had vainly attempted to guard; the hope of concealment; the hope to prevent the bankrupt's receiving any allowance; the hope to prevent his being a witness; or the fear of competition in trade: and he stated this to be the law in Holland, where commercial legislation is well understood. The bill passed the House of Commons: it was rejected in the Lords, upon a

who generally assume that the principle of their law is right.

proposal by Lord Eldon, (who was then Chancellor,) that the requisite number and value of signatures should be reduced from four-fifths to three-fifths. I did the best in my power (but without success,) to persuade Sir Samuel Romilly rather to reject the bill than to admit this modification, which, under the appearance of a legislative reform, would prolong the evil.

In May, 1827, the solicitor-general submitted a bill to parliament, to alter the law for arrest on mesne process to the sum of 20*l*.

The following is a specimen : 6 Geo. III. c. 70. Whereas, notwithstanding the great prejudice and detriment which occasional acts of insolvency may produce to trade and credit, it may be expedient, in the present condition of the prisons and gaols in this kingdom, that some of the prisoners who are now confined should be set at liberty ; be it, &c.

About the same time Sir Samuel Romilly proposed that the law, by which the privately stealing a pocket-handkerchief, if worth one shilling, was punishable by death should be altered ; because it was framed upon an erroneous principle, as crime was not prevented by this imaginary calculation of consequences in the mind of the offender. This bill (Sir Samuel being at that time solicitor-general) passed into a law. Shortly afterwards, upon the change of administration, Sir Samuel proposed, " that the punishment of death for stealing to the amount of five shillings privately in a shop should upon the same principle be altered ;" but the commons of England were advised by the opinion of Sir John Sylvester, Recorder of London, and Mr. Knowlys, the common-serjeant, " that the proposal to diminish the punishment was fraught with mischief ; but that whether any and what alteration should be made as to the amount of the value of the goods stolen might deserve some consideration."

XV.

*He remembers that it is generally better to improve many things than one.**

“Beware,” says Lord Bacon, “of sudden change in any great point of diet, and, if necessity enforce it, fit the rest to it; for it is a secret, both in nature and art, that it is safer to change many things than one.” In the beautiful scenery at Bolton Abbey, there is a vale of oaks which has stood for centuries. By underdraining an adjoining field, they have been deprived of their accustomed nourishment, and are all dead. “See,” said one of the visitors, “the danger of reform, without considering what evil may be produced by the change.”

XVI.

He considers whether any pecuniary loss is sustained by the change, that he may compensate it. †

* Has not this been the mistake of the late reformers in the parliament of England?

† See *Traité de Législation*, vol. iii. p. 144. *Maximes relatives à la manière de transplanter les Lois*. See also the previous chapter, *Des Egards dus aux Institutions existantes*. See also vol. i. p. 226. *Suppression des places et des pensions sans dédommager les individus qui en étoient possesseurs*. See also *Théorie des Peines et des Récompenses*, Chap. xi. *Des Réformes*.—Brougham’s Speech.

XVII.

Seeing the work that he has made, and seeing that it is good, he retires to the charities of private life.

At the conclusion of the American war, the hour approached in which it became necessary for General Washington to take leave of his army who had been endeared to him by a long series of common sufferings and dangers. The officers having previously assembled, General Washington, calling for a glass of wine, thus addressed them : —“ With a heart full of love and gratitude I now take leave of you : I most devoutly wish that your latter days may be as prosperous and happy as your former ones have been glorious and honourable.” The officers came up successively, and he took an affectionate leave of each of them. The General then left the room and passed through the corps of light infantry to the place of embarkation, the officers all following him. On his entering the barge to cross the North River, he turned towards the companions of his glory, and by waving his hat, bid them farewell. Some answered this last signal of respect and affection with tears, and all hung upon the barge which conveyed him from their sight till they could no longer distinguish in it the person of their beloved commander.

Thomas Clarkson thus speaks of the conclusion of the contest on the Slave Trade :—

The Bishop of Llandaff said, “ This great act of justice will be recorded in heaven.” Lord Grenville then congratulated the house on the completion of the most glorious measure that had ever been adopted by any legislative body in the world.

This was the last act of the administration of Lord Grenville, an administration which, on account of its virtuous exertions in behalf of the oppressed African race, will pass to posterity, living through successive generations, in the love and gratitude of the virtuous.

Thus ended one of the most glorious contests, after a continuance for twenty years, of any ever carried on in any age or country ; a contest not of brutal violence, but of reason ; a contest between those who felt deeply for the happiness and the honour of their fellow creatures, and those who through vicious custom and the impulse of avarice, had trampled under foot the sacred rights of their nature, and had even attempted to efface all title to the divine image from their minds.

Reader, thou art now acquainted with the history of this contest. Rejoice in the manner of its termination ; and, grateful for the event, retire within thy closet and pour out thy thanksgivings to the Almighty for this his unspeakable act of mercy to thy oppressed fellow creatures.



IGNORANCE.



IGNORANCE.

As Knowledge consists in understanding and Error in misunderstanding, so Ignorance consists in not understanding.

Upon ignorance it will be necessary to say only a few words. It lies between knowledge and error and looks upon any thing, upon prussic acid for instance or upon gunpowder, without ascribing any good or bad effect to either of them, and upon an English word as if it were Arabic.

Knowledge, *Ignorance*, and *Error*, are what the mathematicians call positive, nothing, negative; or what the merchants call good or rich; good for nothing, possessing nothing; bad or in debt.



WISDOM AND FOLLY.

WISDOM AND FOLLY.

WISDOM consists in knowledge and in obedience to its dictates ; as in knowing the injurious effects of opium or of alcohol, and in abstaining from their use ; in knowing and in acting. Folly in knowledge and non-obedience, or in knowing and not acting. As a dog returns to his vomit, so does a fool to his folly.*

A very small part of the disorders of the world proceed, says Dr. Johnson, from ignorance of the laws by which life ought to be regulated ; nor do many even of those whose hands are polluted with the foulest crimes deny the reasonableness of virtue, or attempt to justify their own actions. Men are not blindly betrayed into corruption but abandon themselves to their passions with their eyes open, and lose the direction of truth because they do not attend to her voice, not because they do not hear or do not understand it.

All that can be said upon this subject, is said by Robert Burns in his Bard's epitaph—

The poor inhabitant below
Was quick to learn and wise to know,
And keenly felt the friendly glow,
And softer flame ;
But thoughtless follies laid him low
And stain'd his name.

* See Barrow's first sermon.

Reader, attend—whether thy soul
Soars fancy's flights beyond the pole,
Or darkly grubs this earthly hole,
 In low pursuit;
Know, prudent, cautious, self-control
 Is wisdom's root.

**HOBBS'S
THEORY OF LAUGHTER.**

Б 7

“ We see in needleworks and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground : judge, therefore, of the pleasure of the heart by the pleasure of the eye.”

HOBBS'S THEORY OF LAUGHTER.

Soon after I was called to the bar I happened to be in the criminal court at Cambridge, when a prisoner was put upon his trial, on a charge of having stolen from the dwelling-house in which his master, an old officer, lodged, a box containing twelve hundred guineas. He was a nervous and interesting looking man, and, during a service of twenty years, until this accusation, had borne an irreproachable character. The old General was on his road from the north to London. The box was entrusted to his care by a country banker, to be delivered at the Bank in London. The servant, as he was accustomed, accompanied his master in the carriage; they slept at Caxton, in Cambridgeshire. The box was never seen from the time they entered the inn. The prisoner when he was called, said, "I hope your Lordship will have pity on me and protect me; I have not any money to fee counsel; my master knows how faithfully I have served him for many years." I instantly offered such services as I could render. After a long and very affecting trial, he was found guilty. When the verdict was pronounced, his master, much agitated, came forward. "I have," he said; "discharged what I thought to be my

duty to my king and country. I hope that mercy may be extended; he has served me faithfully for nearly twenty years; the poor man has a wife and family, who live in my village." He could not proceed. There was scarcely a person in court who was not in tears. I never saw an assembly so deeply affected. The judge said he would deliberate. The prisoner was remanded.

The next trial was of a lad, about eighteen years of age, who had stolen some fowls and ducks from a poor old woman who lived at Impington, a village in the neighbourhood. The woman swore to the ducks, which she produced in court. The offender was sentenced to be whipped and imprisoned.

The old servant, who had been remanded, was now ordered to be brought to the bar. The judge said, "After having deliberated upon the statement which has been made by your master, I am under the necessity of saying, that robbery by a servant is a crime which is never pardoned; you must not, therefore, be deceived by supposing that there are any hopes of mercy for you. The sentence of the law, which it is my duty to pronounce, must be carried into effect. The law which you have violated must take its course. The sentence of which law is, that you be taken from hence to the place from whence you came, and from thence to the place of execution."—There was an awful silence in the court. Every duck in the old woman's basket instantly quacked

as loudly, as if food had been thrown to them in the midst of a pond. The whole court burst into laughter.

Now the question is, what was the cause of this laughter? It is so ridiculous, is the first and common answer; but this is not any solution of the problem,—for why is it ridiculous, is the same question in another form.

The contrast is so great is another answer; but contrast is not a cause of laughter, it is merely placing any cause in a stronger point of view. It is the right disposition of the shade to give effect to the colouring. The white paper in contrast with the black ink with which I am now writing is not any cause of laughter, nor is a mole hill by a mountain, nor is Ariel by Caliban. When, in *Macbeth*, the king enters the castle, how full is his mind of sweet tranquil thoughts:

King. This castle hath a pleasant seat: the air
Nimble and sweetly recommends itself
Unto our gentle senses.

Ban. This guest of summer,
The temple-haunting martlet, does approve,
By his lov'd mansionry, that the heaven's breath
Smells wooingly here. No jutting frieze, buttice,
Nor coigne of vantage, but this bird hath made
His pendant bed and procreant cradle: where they
Most breed and haunt, the air
Is delicate.

Such is the mode in which Shakespeare prepares us for the next hour's scene; but this contrast

does not produce laughter.—Nay, contrast is often productive of the most painful feeling :

Ye flowery banks o' bonie Doon,
How can ye blume sae fair ;
How can ye chant, ye little birds,
And I sae fu' o' care !

Thou'll break my heart thou bonie bird
That sings upon the bough ;
Thou minds me o' the happy days
When my fause luv was true.

Thou'll break my heart, thou bonie bird,
That sings beside thy mate ;
For sae I sat, and sae I sang,
And wist na o' my fate.

Contrast therefore is not sufficient.

It is a sudden agreeable sensation, by being a momentary relief from the misery endured by the sympathetic audience, is another answer; but sudden relief from pain does not necessarily produce laughter: for if the judge had unexpectedly stated, that in consequence of the prisoner's good character he should be pardoned, it would have occasioned tears instead of laughter. What then was the cause of this laughter?

There are various theories upon the subject: the most favourite is

Hobbes's Theory.

“There is,” he says, “a passion that hath no name; but the sign of it is, that distortion of the

countenance which we call laughter, which is always joy ; but what joy, what we think, and wherein we triumph when we laugh, is not hitherto declared by any. That it consisteth in wit, or, as they call it, in the jest, experience confuteth : for men laugh at mischances and indecencies, wherein there lieth no wit nor jest at all. And forasmuch as the same thing is no more ridiculous when it groweth stale or usual, whatsoever it be that moveth laughter, it must be new and unexpected. Men laugh often (especially such as are greedy of applause) from every thing they do well, at their own actions performed never so little beyond their own expectations ; as also at their own jests ; and in this case it is manifest that the passion of laughter proceedeth from a sudden conception of some ability in himself that laugheth. Also men laugh at the infirmities of others, by comparison where-with their own abilities are set off and illustrated. Also men laugh at jests, the wit whereof always consisteth in the elegant discovering and conveying to our minds some absurdity of another : and in this case also the passion of laughter proceedeth from the sudden imagination of our own oddes and eminency : for what is else the recommending of ourselves to our own good opinion, by comparison with another man's infirmity or absurdity ? for when a jest is broken upon ourselves, or friends of whose dishonour we partecipe, we never laugh thereat. I may therefore

conclude, that the passion of laughter is nothing else but sudden glory, arising from some sudden conception of some eminency in ourselves, by comparison with the infirmity of others, or with our own formerly : for men laugh at the follies of themselves past, when they come suddenly to remembrance, except they bring with them any present dishonour.

“ It is no wonder that men take heinously to be laughed at or derided, that is, triumphed over. Laughing without offence must be at absurdities and infirmities abstracted from persons, and when all the company may laugh together : for, laughing to one's self putteth all the rest into jealousy and examination of themselves. Besides, it is vain glory, and an argument of little worth, to think the infirmity of another sufficient matter for his triumph.”

This Theory of Hobbes's is founded upon two suppositions :—First, that the cause of laughter is sudden ; and Secondly, that there is a pleasure in the opinion of superiority.

With respect to suddenness, Lord Bacon to the same effect, says, “ And it is clear that in the generality of cases, laughter is occasioned by some sudden cause.”

The Second, and more important part of Hobbes's theory is, that it is caused by the pleasure which arises from a feeling of superiority.—This is a general, although not an universal truth. The prisoners

in Newgate who could purchase an exception from fetters would not speak to the prisoners in fetters. In the West Indies, where there is such slight gradation of colour, as to be imperceptible except to the natives, "You black thief!" is a common expression of exultation. The coal heaver will not speak to the dustman, nor the women who cry oysters to the women who cry muscles.

This love of distinction is not confined to the lower classes, but ascends, more or less, through the various classes of society. The time will perhaps arrive, when this pleasure will cease; when the love of excelling, which is the parent of bad feeling, of envy, hatred and malice, will cease, and the love of excellence, which delights in forwarding those abilities that overpower its own, will supply its place. This time must however be far distant, particularly when the love of excelling is encouraged by the intellectual gladiatorship by which our youth are educated. It may therefore at present be safely assumed that in general there is pleasure in the consciousness of superiority.

Assuming then that this pleasure exists, let Hobbes's theory be tried, as all theories ought to be tried, by facts.

In Mathews's entertainment, called Jonathan in England, Jonathan an American just arrived with his negro servant, hearing a party of Englishmen speaking with rapture of the liberties of England, exclaims, "and our liberties are no less

glorious." "The liberties of America!" echoed the Englishmen, "Liberty all over the world!" Jonathan in rapture says, "Do you want to buy a nigger?" The house was in a convulsion of laughter.—Here were Hobbes's two requisites: 1st, Suddenness; 2nd, The feeling of superiority, from the consciousness of real liberty, contrasted with this rhodomontade of liberty. This proposal to sell a slave would not have excited laughter in America, or in the West Indies.

At one of Mr. Mathews's entertainments, he describes a patient who was ordered by his physician to use the shower bath, of which before he had never heard, said, when he first saw the bath, "I will not go into it until I have got my umbrella." The house was in a convulsion of laughter.—Here were Hobbes's two requisites. 1. Suddenness. 2. Feeling of superiority to the ignorance of the patient.

From facts of this nature it appears that there is in *general* some foundation for this opinion of Hobbs. Let us try it in a few *particular* cases. 1. Relative comfort. 2. Confusion of ideas; and 3. Ignorance of things generally known.

RELATIVE COMFORT.

When one of two persons is in a situation of relative comfort to the other, it is a feeling, with respect to comfort, of superiority.

Captain Usher presented to Mr. Kean, the celebrated tragedian, a young lion. I have seen the lion, playful as a lamb, caressing its master; it grew to an enormous size. Mr. Kean being obliged to quit London to attend his provincial engagements in different parts of England, was advised to send the lion to Exeter Change, where great care would be taken of it till his return. I happened to be at his house on the day when the lion was removed. He followed Mr. Kean into a hackney coach, and the keeper mounted behind. The coach had no sooner moved upon the stones, than the lion, not accustomed to this rough motion, sprung on the front seat, and put his head through the window; the coachman immediately turned round to remonstrate with his fare, but meeting the lion's face, he jumped down from the box, and ran away as fast as he could. Mr. Kean and the spectators laughed heartily.—Here is suddenness; and no person who contrasts his own situation with that of the coachman, peeping from the corner of the street, will not be conscious of his relative superiority.—This, therefore seems to confirm the opinion of Hobbes.

An old clergyman in the north of England, was invited to dine with the Earl of Derby, at his noble castle in the neighbourhood of Liverpool. The old man dressed himself in his best suit, and adorned himself in his largest and best powdered wig. He arrived at the castle about an hour

before visitors usually assemble, and having waited sometime alone in a large room, which he could not enough admire, he ventured, with some hesitation, to ask one of the servants, whether he might be permitted to see any of the rooms of this magnificent mansion. The servant, with that urbanity so characteristic of the servants of the nobility, said he would with pleasure attend him through the different apartments. The old man wishing not to give unnecessary trouble, said, that, unless there was any impropriety, he would venture alone through the adjoining rooms, which would be quite sufficient gratification to him. The servant made his bow, and the old gentleman proceeded. He cautiously opened the doors, and in rapture admired the different noble apartments, splendid in oriental grandeur. At length he arrived at a small, but highly decorated room; it was surrounded with sofas, and in the midst of the floor there was a beautiful mosaic pavement. There was a handsome silk rope suspended from the centre of the room, but the chandelier was missing. This was of no importance to the old man; he could not have been more delighted if he had been in the palace of enchanters. He pulled the rope and was in an instant in a deluge of water. It was the great shower bath for the family.

Now I will venture to say, that there is not any heedless boy who could have witnessed the

old gentleman, thus suddenly deluged, without laughing.

Assuming that he would laugh, how does this accord with Hobbes's theory. 1st. He is conscious of his relative comfort in the not being himself half drowned. 2ndly. He is conscious of not having been so simple as the old man; that is, he has a consciousness of superiority. 3rdly. The sensation is sudden.

This, therefore, seems to confirm Hobbes's opinion, "that laughter is a sign of sudden conception of superiority." Such are illustrations of laughter from the feeling of relative comfort.

CONFUSION OF IDEAS.

Confusion of ideas, of course, excites an opinion of superiority in the person who is conscious of clear ideas.—There is not a jest book which does not abound with instances of this species.

An Irishman purchased the sixteenth of a lottery ticket, for which he paid one pound ten shillings. It came up a twenty pound prize, and he received one pound three shillings. "It is well," he said, "it is no worse: if it had been a twenty thousand pounds, I should have been ruined."

An Irish peasant on a little ragged pony, was one day floundering through one of the bogs so common in his country, when the poor little animal in its efforts to make its way, put its foot

into the stirrup. "Ah!" said the Irishman, "if you get up too, it's time for me to get down."

A negress on the island of Jamaica brought her twins to be christened, and the clergyman taking one in each arm, said to the parent, "They are very like one another." "Yes, massa, particular Pompey."

Such is the nature of laughter from confusion of ideas, of which instances occur every day in the blunders of every muddle-headed man with whom we converse.

IGNORANCE OF THINGS GENERALLY KNOWN.

The consciousness that any individual is ignorant of things generally known, of course, places the person who possesses the knowledge upon a relative superiority. With instances of this nature every jest book abounds.

"Does your master use coercion?" said a visitor, to a maid servant, who was washing the stairs at a mad-house. "No, sir, he uses soft soap."

A woman in the country went for a pound of candles, when, to her great astonishment and mortification, she was informed they had risen a penny in the pound since her last purchase; "What can be the cause of such a rise?" said the old woman. "I can't tell," answered the shopkeeper; "but I believe 'tis principally owing to the war." "What!" said the old woman, "do they fight by candlelight?"

A gentleman in the country reading a newspaper, his old housekeeper ventured to ask him, "If there was any news?" "The Duke of York's troops have sat down before Valenciennes," said he. "I am glad of it," rejoined the good woman, "and I heartily hope it may rest them."

"Why have you this miserable collection of engravings round your room?" said a Londoner to an old gentleman in the country. "Miserable!" he answered, "why they are all published as the act directs."

An Irishman was sent by his master to the sun dial to see what o'clock it was—in a few minutes the servant returned with the sun dial under his arm, "Please your honor," he said, "I don't understand it, and have therefore brought it to your honor."

An Irishman expressed a wish to go in a sedan chair. His wish was gratified, but the bottom of the chair was taken out, so that he was obliged to walk. After having walked him for some distance, his friend asked him how he liked the chair. He answered, "Very well indeed; but except for the name, it's very like walking."

An Irishman resolved to enlist as a soldier in the 81st regiment, that he might be near his brother, who was in the 82nd.

An old lady, who was very deaf, had an apoplectic fit; the physician who attended said,

"Have you any singing in your head?" "Yes," she answered.—"Please to describe it."

"God save great George our king!
Long live our noble king!"

and she continued through all the stanzas. There was no stopping her, she was so very deaf.

A few years ago, when the table of the Court of Chancery used to be strewn with flowers, the Chancery reporter said to a gentleman who stood by him, "How sweet this jessamine is!" "It is not jessamine, but seringo." "Why, it is very like jessamine pomatum," answered the reporter.

A layman, nearly forty years of age, had a living offered to him if he could obtain holy orders. He was of a very kind nature, but of a most dull intellect. He entered himself at one of the colleges in Cambridge, but mathematics he could not comprehend. All attempts to beat them into him were vain. The day of examination arrived, and there was not a question proposed to which he could give a satisfactory answer. The examiners, who knew his motive for residing in the university, were very anxious not to reject him. "Let us," said Dr. Milner, in good nature, "ask him some question which he must understand, and that will be sufficient." "Pray, sir," said Dr. Milner, does the sun move round the earth, or the earth round the sun?" The old student, lost in thought, after delibera-

tion, said, " Sometimes one and sometimes the other."

Such is the nature of laughter from ignorance of things generally known.

In all these instances of relative comfort, confusion of ideas, and ignorance of things generally known, there are Hobbes's two requisites. 1st. Suddenness. 2ndly. Feeling of superiority.

LAUGHTER FROM DEPRESSION OF SUPERIORITY.

Assuming the existence of pleasure from the consciousness of superiority, its varieties are obvious. The pleasure from conscious superiority is either from the consciousness of self-elevation, or from such a depression of a superior, as to diminish the distance, or of an inferior as to increase it. The distance between A. and B. is diminished either by the ascent of A., which is self-elevation; or by the descent of B., which is the depression of a superior; or lowering C., which is the depression of an inferior.

| B
| A
| C

When any person in a real or supposed superior situation is lowered by any accident, the feeling of elevation by depression is excited and laughter generally produced.

I was at school in the Charter-house; my master, the Rev. Dr. Berdmore was a very pom-

pous personage. I can even now scarcely divest myself of the awe which his presence inspired ; he wore a large, long gown, a powdered wig like a bishop, and a three-cornered hat like a judge. When he entered the school, the boys, about one hundred and twenty in number, instantly rose on each side of the school, up the middle of which he walked with great solemnity. The door was unexpectedly opened on a holiday, and the doctor entered ; we instantly arose ; he walked with great dignity between the two ranks. When he had reached his usual place, instead of sitting down, he turned round and stood. There was a dead silence ; we saw that some offence had been committed, and that he was in search of the offender, but who the culprit was we knew not. He began his address, when a little spaniel dog happened to walk in ; he looked first at the boys on one side, then at the other, but having suddenly espied the doctor, he began the most violent barking I ever heard. If our lives had depended upon it, we could not have refrained from laughter.

This species of laughter is particularly conspicuous. 1st. In ignorance where intelligence is expected. 2ndly. By laughter in public assemblies. As the House of Commons, or Courts of justice, or Churches.

IGNORANCE FROM EXPECTED INTELLIGENCE.

The professor of music in the university is not likely to be so well acquainted with the classics, as with the harmony of sweet sounds. A candidate for a degree is always presented in a Latin address to the vice chancellor, in full senate, by the professor in the faculty in which the degree is to be conferred. It became the duty of the professor of music to present a candidate for the degree of doctor of music. Of Latin he knew not a word, and was half inclined to resign his professorship: but, upon being told that it was a mere form, and that he had only to repeat the words which he would find in the book, he summoned courage, and resolved to meet the arduous duty. The awful day arrived, and the professor with the book in his left hand, and the candidate in his right, walked slowly up the senate-house. Arrived at the vice chancellor's chair, he made the usual obeisance; and read in an audible voice; "Presento tibi, domine, vice cancellar, hunc virum vel hos viros; quem vel quos credo esse idoneum vel idoneos ad intrandum in arte musicâ."

Another, and rather common feeling of superiority of this species arises from the particular mode in which professional men view all subjects.

In the year 1765, the important question with respect to the propriety of taxing America, as she

was not represented in Parliament, was discussed in the House of Commons. The debate occupied the attention of the house for three successive days, and called forth all the abilities of the country. At the conclusion of the third debate, at three o'clock in the morning, Sir James Marriott, Judge of the Court of Admiralty, rose. He said, "That upon this important subject, he could not conscientiously give a silent vote, particularly as the question appeared to him during the whole argument, to have been entirely mistaken. The question discussed had been with respect to the propriety of taxing America, as she was not represented; whereas, in truth, and in fact, America was represented: for upon our first landing in America, we took possession of that continent, as part and parcel of the manor of East Greenwich, in the county of Kent." This curious legal discovery produced such a convulsion of laughter that the business of the house was interrupted for many minutes. This laughter was the best answer to the learned civilian's argument.

LAUGHTER IN PUBLIC ASSEMBLIES.

In public assemblies, as houses of the legislature, courts of justice, places of worship, the pomps of office are outward signs of superiority, by which each of the audience may easily under-

stand that he is relatively inferior; every thing therefore, that lowers this artificial solemnity and removes the restraint, raises the audience.

House of Commons.

A man fell asleep in the gallery of the House of Commons. He awoke suddenly, and in the midst of a speech, he called out, "Let's have a song!" The house was in a convulsion of laughter. The speaker, with the agitation of offended dignity, called out, "Sergeant at Arms, bring him to the bar." The serjeant at arms instantly proceeded to the gallery and demanded the culprit. The whole gallery pointed to a Quaker, who was sitting in quiet solemnity. To his horror he was dragged to the bar. He assured the house that they were wickedly imposed upon, that he never sung in his life, and that it was contrary to the tenets of his persuasion to yield to such intemperate mirth, and, having said this, he stood as motionless as a statue.—The laughter was irresistible.

Courts of Justice.

In courts of justice, almost any absurdity excites laughter.

An Irishman being arraigned for felony, the clerk of the arraigns said in his usual audible voice, "How will you be tried?" "By no one, aa' please your lordship," said the prisoner.

In an assault cause, the counsel for the plaintiff, in stating his case to the jury, said, "The defendant, a foreigner, a powerful athletic man"—Up rose a little creature and cried out, "Me, powerful athletic man!"

Some years ago, when I was on the circuit, the judge in the midst of a trial, to the astonishment of us all, leaped up and stood upon the bench on which he had been sitting. "Javelin man!" he called out with a loud voice, "take away this dog, he has bit my leg." The javelin man instantly arrived. He stooped down to take the dog, who growled tremendously. "Please you, my lord, I dar'nt touch him," said the javelin man.

Churches.

Laughter, in places of worship is of the same nature, although, perhaps, greater in degree from the greater solemnity.

Lackington, in his life, says, "This reminds me of a fact which happened a few years since at W——. As the good doctor, who was one of the most absent of living beings, and was extremely fond of music, was going one Sunday morning to the cathedral, he heard a woman crying "Mackerel, all alive, alive O!" And on his arrival at the church, he began the service as follows: "When the wicked man turneth away from his wickedness, and doeth that which is lawful

and right, he shall save his soul alive, alive O !” These last words the doctor proclaimed aloud in the true tone of the fish-woman, to the great surprise of the congregation ; but the good man was so studious and absent, that he knew not what he had done.

“ Who is your spiritual pastor ?” said an excellent clergyman to one of the charity girls. “ The Devil,” answered the child.

Upon the death of a rector of a parish in the country, there was a dispute between the neighbouring clergymen, who should officiate during the vacancy, a dispute which originated in the supposition that the temporary supply of the vacancy might be a recommendation to the patron in the gift of the living. One of the competitors was a very thin man ; his opponent was short and fat. The tall thin man, in order that he might secure the performance of the duty, took his seat in the reading desk at six o'clock in the morning, which was an effectual bar to his opponent, as the only mode of ascending the pulpit was through the reading desk. When the communion service was concluded, the tall priest slipped off his surplice, and ascended solemnly up the pulpit-stairs. The little man instantly arose upon a hassock in the pulpit, and said “ Let us pray.”—He had been there all night.

The ticklish nature of laughter, the fine thread upon which it depends, may be seen by the mode

of exciting this species of laughter, which is so delicate, that if the first feeling is checked by any manifestation of disrespect to the audience, it will not be laughter, but very different sensations that will be excited. The laughter exists only when the audience suppose the cause to be accidental; for, if intentional, a very different train of feeling,—the feeling of a disregard of public institutions, will be excited.

“Laughter,” says Addison, “where things sacred are transacted has no excuse, breaking through all the rules of order and decency, and manifesting a remissness of mind in those important matters which require the strictest composure and steadiness of thought.”

Lord Bacon says, “As for jest, there are certain things which ought to be privileged from it, namely, religion, matters of state, great persons, and man’s present business of importance, and any case that deserveth pity: there is no greater confusion than jest and earnest.”

“Jest not with the two-edged sword of God’s word: will nothing please thee to wash thy hands in but the font, or to drink healths in but the church chalice?” says Fuller.

Unless, therefore, the interruption of the solemnity is supposed to be accidental, the feeling, instead of producing laughter, will cause displeasure and disapprobation.

Such is the nature of laughter from depression

of a superior. In all these instances there are the regular requisites for laughter :

1. Suddenness.
2. Feeling of superiority, by the depression of a superior.

Depression of Inferiors.

Laughter from depression of inferiors, is perhaps most obvious in cases of mock conceited importance. Where any person in an inferior situation assumes a superiority to which he is not entitled, there is a pleasure in lowering him to his proper level : in stripping him of his borrowed plumes, in pulling off the feathers in which he is strutting.

"Well, my little fellow," said a gentleman to a boy, who had been apprenticed to an apothecary for about a year, "by this time, I suppose you can cure a sick man." "No, sir," said the boy ; "I think I could cure a child."

"You are of great use to your master," said a gentleman to a boy who had been articled to an attorney for a few months, "Yes, sir," answered the boy ; "I already swear to form, and next year I am to swear to substance."

When the French ambassador attended at the dinner at the Mansion House, upon the celebrated peace with France, the Lord Mayor gave as one of the toasts, "The three Consuls," the officer, who

announced the toasts to the hall, exclaimed, "The three per cent. consols."

Such is the nature of laughter from depression of an inferior.

IGNORANCE AND INTELLIGENCE.

As the sudden feeling of superiority is a cause of laughter, it will follow, that this species of laughter may be occasioned either by ignorance, imagining itself to be superior, as a child laughs at an adult; or by intelligence, knowing its real superiority, as an adult laughs at a child.

LAUGHTER FROM IGNORANCE.

That much laughter may be traced to ignorance, is indisputable. This may be seen, as all truths may be seen: By Facts. By the Opinions of others, our consuls to advise. By Reason, the dictator to command.

Facts.

In a savage state, man, as the term imports, is thoughtless and cruel, and prone to laughter. Hearne, in his journey to discover the source of the Copper-mine river (in which there is a most fearful account of man in a savage state), says, "I never saw a set of people that possessed so little humanity, or that could view the dis-

tresses of their fellow creatures with so little feeling and unconcern ; for, though they seem to have a great affection for their wives and children, yet they will laugh at, and ridicule the distress of every other person, who is not immediately related to them.

When the King of Siam heard the Dutch ambassador speak of a republic, he burst into laughter at the idea of such an absurdity.

When Dr. Franklin came to England to implore the attention of our government to the representations made by America, he was ordered to attend at the privy council, where he was grossly insulted by Mr. Wedderburn. At the sallies of his wit all the members of the council, except Lord North, were in fits of laughter. Such was the laughter of the privy council of England in the year 1770. No person who had meditated upon this subject, would infer from this, that the privy council well understood the power of America. They certainly did not so well understand it as they did in the year 1780, when, after a contest of ten years, Dr. Franklin, in the very clothes which he wore when he was so insulted, signed the treaties of commerce and alliance with France, and the Independence of America !—The recording angel will, let us hope, blot out this not very philosophic mark of triumph.

In an action for the infringement of a patent,

tried in March 1821, in the Court of Common Pleas, the question was, whether the plaintiff's mode of weaving canvass was or was not new. A witness stated, "that so far from there being anything new in the plaintiff's manner of doubling the thread, he could state with certainty that it had been known and practised upwards of two thousand years." The court appeared quite amused at his knowledge of the ancient mode of thread-making; and the chief justice quoting the verse, "When Adam dived, and Eve span," appeared to expect that the witness could give some information of the method of spinning practised by our general mother. The counsel, by whom the witness was cross-examined, was extremely jocular, and professed himself desirous of learning the manner in which he had acquired his very particular knowledge of such high antiquity; the witness answered, "that he had examined the cerement of an Egyptian mummy, and found that the thread of which it was composed, (and of which he produced a specimen) had been spun and twisted exactly in the manner described in the plaintiff's patent."

Opinions.

Locke, says, "And hence perhaps may be given some reason of that common observation, that men who have a great deal of wit and prompt

memories have not always the clearest judgment or deepest reason."

So, too, Hartley observes, "Persons who give themselves much to mirth, wit, and humour, must thereby greatly disqualify their understanding for the search after truth; inasmuch, as by the perpetual hunting after apparent and partial agreements and disagreements, as in words, and indirect accidental circumstances, whilst the true natures of the things themselves afford real agreements and disagreements, that are very different or quite opposite, a man must by degrees pervert all his notions of things themselves, and become unable to see them as they really appear to considerate sober-minded enquirers. He must lose all his associations of the visible ideas of things, their names, symbols, &c., with their useful practical relation and properties; and get in their stead, accidental, indirect, and unnatural conjunctions of circumstances, that are really foreign to each other, or oppositions of those that are united."

Lord Bacon says, "Merrily-conceited men seldom penetrate farther than the superficies of things, which is the point where the jest lies!"

Hobbes says, "Laughter is incident most to them that are conscious of the fewest abilities in themselves, who are forced to keep themselves in their own favour, by observing the imperfections of other men; and therefore much laughter at the de-

fects of others is a sign of pusillanimity. For of great minds, one of the proper works is, to help and free others from scorn ; and compare themselves only with the most able.

This subject did not escape, (and what did escape ?) Shakespeare. In *Love's Labour's Lost*, there is the following dialogue between Rosalind and Biron :

Ros. Oft have I heard of you, my Lord Biron,
Before I saw you ; and the world's large tongue
Proclaims you for a man replete with mocks ;
Full of comparisons and wounding flouts ;
Which you on all estates will execute,
That lie within the mercy of your wit :
To weed this wormwood from your fruitful brain,
And therewithal to win me, if you please,
(Without the which I am not to be won ;)
You shall this twelve-month term from day to day
Visit the speechless sick, and still converse
With groaning wretches ; and your task shall be,
With all the fierce endeavour of your wit,
To enforce the pained impotent to smile.

Biron. To move wild laughter in the throat of death !
It cannot be, it is impossible :
Mirth cannot move a soul in agony.

Ros. Why, that's the way to choke a gibing spirit,
Whose influence is begot of that loose grace,
Which shallow laughing hearers give to fools :
A jest's prosperity lies in the ear
Of him that hears it ; never in the tongue
Of him that makes it.

Reason.

The reason is clear : ignorance sees only the most obvious appearances that are contained in

objects : and in that partial, superficial view, laughter from ignorance originates. Intelligence penetrates farther into the nature, properties, reasons, causes, and effects of things, and does not see any cause for laughter.

Such are the different modes by which the same object is contemplated by ignorance and intelligence.

As a corollary to this truth, it follows, that the disposition to laugh is the sign of a mind which does not take an extensive survey of things, but only looks at the angles and corners, and parts of the truth.

The same is true with respect to pictures. When a picture is presented, the same object is before the eye of ignorance and of intelligence, but the impressions produced are very different. This truth is thus stated in a few words by Dr. Watts, in his *Logic* : " Ideas," he says, " are either vulgar or learned. A vulgar idea represents to us the most obvious and sensible appearances that are contained in the object of them ; but a learned idea penetrates farther into the nature, properties, causes, reasons, and effects of things.

" It is with a vulgar idea that the world beholds the cartoons of Raphael at Hampton Court, and every one feels his share of pleasure and entertainment ; but a painter contemplates the wonders of that Italian pencil, and sees a thousand beauties in them which the vulgar eye

neglected : his learned ideas give him a transcendent delight, and yet, at the same time, discover the blemishes which the common gazer never observed."*

* This truth may be illustrated by any, by every picture ; perhaps, except by laughter, more insight can never be gained into the mind of another than by his observation on pictures. Let us take the celebrated picture of the Death of Seneca.

If a sensible rustic should be invited to see the fine picture of the Death of Seneca, he will perceive an aged man bleeding to death in the midst of persons apparently listening to him, or writing down his discourse ; he will see the representations of furniture, and of the human form in age and in youth ; and this is all that he will see.

Whilst the simple rustic is viewing the picture, let a man of education and cultivated taste enter. He sees the imitation in common with the countryman, but he sees beyond it : he sees a philosopher, venerable for knowledge as well as for age, surrounded by his affectionate pupils. He has lived only for virtue, and dies to prove that it is no empty name : he sees that cruelty contends in vain with courage : that no tyrant can oppress the soul. He remembers the very words of Seneca : " I have applied myself to liberal studies, though both the poverty of my condition, and my own reason might rather have put me upon the

DIMINUTION OF LAUGHTER WITH THE
PROGRESS OF KNOWLEDGE.

As much of laughter depends upon ignorance, it will follow that one species of laughter, will diminish as knowledge advances ; but, let it not

making of my fortune. I have given proof, that all minds are capable of goodness ; I have preserved my faith in all extremities, and I have ventured my life for it. I have never spoken one word contrary to my conscience, and I have been more solicitous for my friend than for myself : I never made any base submissions to any man ; and I have never done any thing unworthy of a resolute and of an honest man. My mind is raised so much above all dangers, that I have mastered all hazards ; and I bless myself in the providence which gave me that experiment of my virtue : for it was not fit, methought, that so great a glory should come cheap. Nay, I did not so much as deliberate, whether good faith should suffer for me, or I for it. I stood my ground, without laying violent hands upon myself, to escape the rage of the powerful ; though, under Caligula, I saw cruelties to such a degree, that to be killed outright was accounted a mercy, and yet I persisted in my honesty, to show that I was ready to do more than die for it. My mind was never corrupted with gifts ; and when the humour of avarice was at the height, I never laid my hand upon any unlawful gain. I have been temperate

be supposed that it will diminish happiness. Never was there a greater error than the supposition that knowledge can diminish happiness. Sensualists have always, and poets have occasionally sung, that,

Where ignorance is bliss,
'Tis folly to be wise.

“Do not,” (says a modern poet),

“Do not all charms fly,
At the mere touch of cold philosophy ?
There was an awful rainbow once in heaven,
We know her woof, her texture, she is given
In the dull catalogue of common things :
Philosophy would clip an angel’s wings.”

in my diet ; modest in my discourse ; courteous and affable to my inferiors ; and have ever paid a respect and reverence to my betters.”

It thus appears that our pleasure from pictures depends upon our knowledge, and is limited by it. It is not confined to pictures, but extends to every object. Ignorance, for instance, sees in a rainbow, a large arch in the clouds, composed of various colours parallel to each other. Intelligence sees this, and sees more. It sees the various reflections and refractions of sun-beams in drops rain, so situated, as to produce this beautiful appearance.

Intelligence thinks of this beautiful discovery by Newton, and raises his thoughts to Him, who placeth his bow in the heavens ; “very beautiful it is in the brightness thereof, and the hand of the Lord hath bended it.”

So says the poet. Let us not say with Mrs. Peachum, that the poets are bitter bad judges in matters of philosophy, but with John Milton,

“How charming is divine philosophy !
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute ;
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.”

In the main, ignorance is never bliss, for knowledge is only understanding the properties of creatures, that we may select what is good and avoid what is prejudicial. The discovering these properties was, we are told, the occupation of Adam in Paradise, and is the occupation of philosophy on earth.

That the transition from ignorance to knowledge may be attended with painful sensation is true. We are such creatures of habit, that it is painful to change even a bad habit. This may be easily seen in breaking any habit; the habit, for instance, of drinking fermented liquors. “If you mean to live long,” said a physician to his patient, “you must abstain from these fermented liquors.” A week had scarcely elapsed ere they again met. “Well,” asked the physician, “have you attended to my advice?” “I have, indeed, doctor, and, if I persevere, I certainly shall live longer than ever man existed on earth: I have abstained for seven days, and they have been longer than any seven years of my life.”

No doubt that the want of intellectual resources, and the torpor, both of body and mind, which is occasioned by the sudden loss of an accustomed stimulant, whether gin, or rum, or wine, will be painful, but it does not therefore follow that intoxication is better than sobriety.

It is the same with respect to laughter from ignorance. If laughter cease as knowledge advances, it will be by the substitution of more exquisite joy.

This is ever the case with the progress of knowledge; if it displaces one source of pleasure it is by the substitution of some more pure and unalloyed delight:

“Pleasure that no repentance knows.”

If knowledge destroys sensuality, it gives us the tranquil pleasures of benevolence and affection. If it destroy turbulent mirth, it is by the substitution of tranquil and permanent joy, as described by Dr. South, as the joy of Adam in Paradise: “It was not,” he says, “that which now often usurps this name: that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It was not the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite. Joy was then a masculine and a severe thing: the recreation of the judgment, the jubilee of reason. It was the result of

a real good suitably applied. It commenced upon the solidities of truth, and the substance of fruition. It did not run out in voice, but filled the soul, as God does the universe, silently and without noise."

LAUGHTER FROM INTELLIGENCE.

Sailors laugh at a landsman, who at a slight motion of the boat seizes the side of it, or when he thinks that he shall die of sea-sickness. The unreasonable vexation of children is a common cause of laughter.

Hartley says, "The most natural occasions of mirth and laughter in adults seem to be the little mistakes and follies of children, and the smaller inconveniences and improprieties which happen in conversation, and the daily occurrences of life, inasmuch as these pleasures are in a great measure occasioned or at least supported by the general pleasureable state, which our love and affection to our friends in general, and to children in particular, put the body and mind into; for this kind of mirth is always checked where we have a dislike; also where the mistake or inconsistency rises beyond a certain limit; for then it produces concern, confusion, and uneasiness."

In the *Paradise Lost*, Milton says:—

If they list to try
Conjecture, he his fabric of the heav'ns

Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide
 Hereafter, when they come to model heav'n
 And calculate the stars, how they will wield
 The mighty frame, how build, unbuild, contrive,
 To save appearances ; how gird the sphere
 With centric and eccentric scribbled o'er,
 Cycle and epicycle, orb in orb.

Mistakes of former astronomers, in the progress of this interesting science, might possibly be the cause of laughter in heedless minds ; but it is a mistake to suppose that laughter excited by error can be seen in very superior minds : " A fool," says the preacher, " lifteth up his voice in laughter, but a wise man doth scarce smile a little." We read that " Jesus wept : " we do not read that he laughed.

Intelligence has the sudden feeling of superiority, with the consciousness that the uneasiness of the sufferer is from an imaginary cause. The laughter from ignorance arises from not seeing the whole truth ; the laughter from intelligence from seeing the whole, and seeing that the greatest part of the distress is imaginary.

ON THE DISTRESS WHICH OCCASIONS LAUGHTER.

There is another observation by Hobbes, which forms an important part of his theory. He says, " It is vain glory, and an argument of little worth, to think the infirmity of another sufficient

matter for his triumph." Although this observation is certainly true, although it is vain glory to laugh at the infirmity of another, there is such a redeeming spirit in this species of laughter, that, if not encouraged, it ought at least to be forgiven by the most stern philosophy; for, although the pleasure from laughter does sometimes arise from the distress of another, it is always from the supposition that it is imaginary, not real, always from distress without sympathy;—the moment sympathy is felt, laughter ceases; it excites a different train of feeling,—pity, and commiseration and sympathy with the sufferer.

When I was a boy, I saw a short fat clergyman, with a large wig, riding on a little pony. The pony fell, and the old man rolled head over heels, and rose without his wig. I laughed immoderately; a surgeon would not have laughed; his first emotion would have been fear from the possibility of bodily injury; nor would the man's wife have laughed. The feeling to my mind was, distress without sympathy; the feeling to the surgeon and to the wife distress with sympathy.

If Mr. Kean's lion had seized the man, it would have been distress with sympathy; there would not have been any laughter.*

I went during the summer in the steam boat to Margate: there were between three and four

* Ante, p. 119.

hundred passengers ; it blew a hurricane ; I am convinced that there were not fifty who escaped the agonies of sea-sickness : of this number there were three or four John Bulls, whose amusement consisted in asking the different sufferers, " whether they were hungry," and in violent laughter at the remonstrances which were made to their importunate and impertinent questions. If any of the sufferers had fallen overboard, this laughter would not have existed : sea-sickness was, to minds like these, distress without sympathy. Amongst the sufferers was a young woman, whose hat blew off, and her long and beautiful hair was blown in all directions ; she was too helpless to regard it : this was, to some of the thoughtless passengers, distress without sympathy. If she had fallen overboard, if,

" Like a common weed
The sea-swell had taken her hair,"

there would not have been a man in the vessel who would not have exerted every power to save her.

A clergyman, between the age of fifty and sixty, who had been in deacon's orders upwards of thirty years, applied to be admitted priest ; " I, as usual," said the chaplain, " opened my Greek Testament at my favorite chapter in the second of Corinthians, and desired my antiquated candidate to translate it." Never was Greek more exquisitely Englished. I was so struck with the beauty of his style, that I

resolved to indulge myself with another chapter ; and opening the gospel of St. Luke, I begged him to translate as much or as little as he pleased of the third chapter. The old gentleman shut the book, and looking up at me, said, " I have been more than thirty years a curate in his lordship's diocese ; I have had a small piece of preferment offered me, and having a wife and ten children, it is a great object to me. My good dame overpersuaded me to offer myself candidate for the priesthood, for which I am unfit, for I have forgotten all my classics. Being told that you always examined in the Corinthians, I have for many months been committing the different chapters to my memory, but I did not know that you examined in Luke ; I must throw myself upon your mercy for forgiveness, and will never again presume to make the attempt." The chaplain said, " I will report your excellent conduct for thirty years, and your sweet nature to his lordship, and I am satisfied that in a few days I shall have the pleasure of seeing you in possession of your preferment." Here is no tendency to laughter, for it is distress with sympathy.

Upon a comparison of this anecdote, with the anecdote of the candidate for a degree at Cambridge,* who, upon being asked whether the earth moved round the sun, or the sun round the earth,

* Ante, p. 124.

answered, "sometimes one and sometimes the other," it will appear that, whatever resemblance there may be between them, the candidate examined by Dr. Milner was so simple as either to deceive himself, or to imagine that he could deceive the intelligence around him: this distress was without sympathy; but the candidate for orders is, from his meekness and humility, in distress with sympathy. In all these instances there are the common requisites for laughter, suddenness and a feeling of superiority; but they do not produce laughter, because they excite sympathy.*

Such are the different sentiments excited by

* In the Morning Chronicle of the 14th Sept. last, there is the following instance of laughter from distress, with which there was not any necessity to sympathize. "Lablache, Ivanoff, Mori, Lavenu, and Mademoiselle Assandri, have just concluded a most successful tour in the provinces. An accident occurred to this musical party at Leicester, which might have been attended with serious consequences. They had hired a vehicle with post horses to go from Northampton to Leicester. On their arrival at the latter place they went to two hotels, but were unsuccessful in procuring accommodation. At length they pursued their route to a third inn, which they had just reached, when one of the front wheels of the coach broke on the side on which Lablache was

distress with, and distress without sympathy: the moment the distress is attended with sympathy, the laughter ceases. Distress, with sympathy, seldom if ever, occasions laughter, but may be known, by tears such as angels shed, and by acts such as angels perform. It is susceptible of an infinite variety of sensations and actions, from the lowest species of passive to the highest species of active benevolence, from the mere sympathetic spectator, who sighs for wretchedness, yet shuns the wretched; who pities with civility and a transient prayer, and passes on, to him who is eyes to the blind, feet to the lame, who is a father to

sitting. The consequence was, that the machine turned completely over. Mori, Lavenu, and servant, who were outside, escaped unhurt, but the driver sustained some injury in his knee. A crowd was immediately collected, and assistance was rendered to the inside passengers. Ivanoff was first extricated, having suffered but little damage. Mad. Assandri followed, and her daughter was the next emancipated. Last, although certainly not least, Lablache was drawn out. When the surrounding gazers caught sight of his portly figure, and found that he was but slightly injured, an involuntary burst of laughter broke forth; and it is but justice to the great singer to mention, that he joined heartily in the merriment."

the poor, and the cause which he knows not he searches out.

In walking through a street in London, I saw a crowd of men, women, and children hooting and laughing at a woman, who, looking neither to the right hand or to the left, passed through the midst of them in perfect silence. Upon approaching her, I saw that all this derision was caused by her dress, which, equally unsuited to the weather, and her apparent rank in life, was, from head to foot, entirely white. Her bonnet, her shawl, her very shoes were white, and though all that she wore seemed of the coarsest materials, her dress was perfectly clean. As I walked past her I looked stedfastly in her face; she was thin and pale, of a pleasing countenance, and totally unmoved by the clamour around her. I have since learnt her story; the young man to whom she was betrothed, died on the bridal day, when she and her companions were dressed to go to church. She lost her senses, and has ever since, to use her own words, been "expecting her bridegroom."—Neither insult nor privation of any kind can induce her to change the colour of her dress; she is alike insensible of her bereavement by death, or of the lapse of time. "She is dressed for the bridal, and the bridegroom is at hand."

Such is the theory of Hobbes, from which it appears that the sudden feeling of superiority without sympathy is one cause of laughter. Whether it is the only cause, is another question.

SELFISH AND SOCIAL MAN.



SELFISH AND SOCIAL MAN.*

HERE is a part of human nature which draws him asunder from his fellow, and engages him in his own peculiar interests and affairs, which equips him and arms him in his own behalf, out of which grows the feeling of property, and personal right, and also of justice, and from the excess of which cometh pride, envy, jealousy, rancour, and every form of malice and malignity: to work against this and hinder it from these selfish issues, there is another part of human nature which draws him to his kind, makes him zealous for fellowship and communion with kindred spirits, and which binds him in a thousand associations, out of which arise some of the most

The following extracts are from Sermons by Edward Taylor, who is now at rest from his labours. It was my good fortune to live in friendly intimacy with him soon after his first appearance in London: with what respect and affection do I think of his powerful intellect, great imagination, and warm affections: how clearly did I foresee his early fate.

“ Misled by fancy’s meteor ray,
By passion driven;
But yet the light that led astray
Was light from Heaven.

exquisite enjoyments of his life. A principle of attraction and communication diverse from and opposite to the other, by which he is carried from himself, and made to have pleasures in the giving to others that which by his own personal industry he hath acquired.

“Is knowledge that upon which he hath set his heart? Then he removes himself from affairs, and shuts himself up from company, and subjecteth youthful passions, and abstracteth himself from places of youthful gaiety and folly, that he may dig the mines of knowledge, which are richer than the mines of gold; carrying on the merchandize of wisdom, which is better than the merchandize of silver; and thereto he hath the convenience of a college cell, within gates which are shut betimes, as carefully as a besieged city, it being well thought by the fathers and founders of learning, that the outward world is not more adverse to knowledge than to true religion. Here he trims his midnight lamp, and paleth the bloom of his youthful cheek; he stinteth himself of sleep: his books are his silent companions: the thoughts of the learned are his banquet: his inward man engrosses him: his outward man often altogether neglected: health itself hardly cared for, while he is passing through this chrysalis state of the mind, and obtaining for his soul that plumage, which will bear it into the regions of thought and fancy hitherto unexplored, and re-

ward him with discoveries hitherto unknown, and weave a chaplet of laurel for his brow, and bequeath unto his name an immortality of fame. But if I keep my eye upon this book-worm, and follow him onward through the more advanced stage of knowledge, then I perceive the selfish, avaricious, and monopolizing feeling which moved him to such sacrifice of his pleasure and health, begin to abate as he becomes well fraught and stored ; and as if God used his soul for a transport vessel, which doubtless he doth, he is driven with his spirit full of knowledge, to carry the same abroad, to communicate it to his fellows. He no sooner discovers truth than he hastens to reveal it : he no sooner detects errors than he hastens to warn the world of them : he joins himself to the societies of the learned : he enters into fellowships and academies : he meditates in his mind, and stirs up his thoughts—he writes books, and communicates his gathered knowledge to all mankind. So that, in the first instance, while there is nothing so avaricious as the spirit of knowledge, there is in the next instance nothing so generous. It reveals without being put to the question : it bestows without being besought. The more precious its discoveries, the more it hastens to make them common.

“If, again, I consider the pursuit of wealth, then I perceive a like correspondence of the selfish and the social. The merchant and trades-

man are indefatigable, making the most of every occasion, and driving every bargain with as much nicety as if their all was at stake. They measure with exactness ; they weigh out scrupulously ; they gather up the remnants of things and suffer nothing to be lost ; they introduce an economy of time into their business, almost as if every day were the last ; they lay off the several branches each to a several hand, and there they ply at their departments with a haste and with an accuracy which nothing can surpass ; their books are kept like the book of fate ; every man's account is there as if it were the book of Divine remembrance ; not an error through the whole can escape their view, and when the balance is struck, it turns out just and exact to the uttermost farthing. And to see the house in the work of accumulation, you would suppose every one a miser, who could part with nothing, and who could not bear that any thing should be lost. But this is only half the man ; to know him wholly you must see the other half likewise in action. Follow him from his workshop to his house, and you will see a spirit of profusion equalled only by the spirit of accumulation, and often, to his cost, not equalled by that. Here is generosity in every form. It is lavished on elegances of the house, on attendants, on equipage, on sensual enjoyments, on magnificent schemes of pleasure, on charities, on subscriptions, on every profuse, liberal, and noble

undertaking. Insomuch that these men who in the morning gathered with a hundred hands, in the evening scatter with a hundred hands that which they gathered : and are, under the providence of God, but instruments for changing the current of his beneficence, for gathering it where otherwise it would be wasted, and bestowing it where otherwise it would not be had. He gathered it at a thousand fountains, as the streams which come out of the recesses of a thousand solitudes are gathered into one lake ; then he dispenses it through the fertile places of society, and setteth in action or engageth in a thousand departments of business, just as if you should sluice off that lake into a thousand rills, with each of which to fertilize a productive field, or give force to the wheel of some more active machine."



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RELIGIOUS MEDITATION.

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RELIGIOUS MEDITATION.

“WHOSOEVER hath walked forth, like the patriarch, about the eventide, into the silent and retired places of nature, and seen the dusky mantle of twilight falling upon the earth, must have felt stealing over his own breast, a state of repose and a sober shade of thought in harmony with the aspect of nature around him; for there is a twilight of contemplation in the soul, midway between the excitement of action and the deadness of slumber: the stir of passion is at rest, and the noisy calls of interest have subsided; and a pensive mood cometh on rich with sober reflections: and the soul careth not for a companion to express herself before; and if, by chance, she hath one by her side, both she and her companion steal into themselves, and though they love each other dearly, they fear to intrude upon the sweet and unperturbed work, which the soul is carrying on in her sacred recesses: and the soul being left alone peruseth herself, and meditates her condition, and the body keepeth harmony with the deep and solemn occupation of the mind by a slow and solemn pace; and the eye to catch no disturbance casteth

itself upon the ground, and the ear is conscious only to the stillness of nature, and we seem to hear the stream of time flowing past us. When outward nature is so stripped of its gay colouring, and divested of its turbulent and noisy agitation, and the body hath also attuned itself to the mood of the soul, then cometh to the breast some of the most profitable and delightful moods which it ever partakes in this changeful being. The good and ill of the past come before us, dressed in sober colours, the gay divested of vain glory, the evil divested of remorse; everything sobered down like nature in its twilight, its splendours shaded, its defects veiled, its asperities smoothed, and softened and harmonized by the witching influence of the solemn hour; and our present occupation cometh up for judgment before us, and we meditate its usefulness and its end; then errors are not ashamed to confess themselves, and the soul not averse to consider them, and better purposes and resolutions are engendered. The vanity of life now showeth itself without a preacher, with its speedy passage, like a morning cloud, its disappointments, and its sorrows, and all its troubles. The soul becomes philosophical of her own accord, she wonders at her thoughtfulness, and the richness of her reveries afford her delight: then she ascendeth from herself to her Creator, from earth to heaven; and, haply, to assist her meditations, she strayeth to the sacred habitations

of the dead, or wandereth beneath the lonely ruins of ancient temples, when the solemn moon, queen of silence, stealeth forth to rule the darkness of the night, and the stars come forth to attend her course. Then looking up unto the heavens, to the moon, and to the stars, which God hath ordained, we feel with the psalmist, "What is man that thou art mindful of him, or the Son of man that thou visitest him?" and when we look upon the earth, falling asleep under the watchful moon, the birds silent in their nests, and the beasts on their grassy couches, and the hum of busy men silenced by sleep, the sister of the grave; then, if ever, the voices of immortality lift themselves within the bosom of man, and he feeleth his dignity of nature, which the commerce of the world obscureth, and he calmly looketh forward to his change; his soul passeth upwards to the communion of God, and in this recess from worldly turmoil, he hath the presence of divine thought, and a sort of intermediate state between the activity of life, and the rest of the grave.

"Our fathers perceiving the fitness of this did erect those ancient cathedral churches, monuments of their piety and art, and as it were a grove of stony arch work, where with the dead beneath your feet, and monuments of the worthy dead around the walls, and clustering arches over our head, with a dim religious light, like the light

of twilight, around you, the soul might partake a solitude in the midst of populous and noisy cities, and have all the advantages which place and association and surrounding scenery can give for solemn and devout thoughts."

THE VILLAGE CHURCH.



THE VILLAGE CHURCH.

O H ! brethren, I have seen sabbath sights, and
ned in sabbath worships, which took the heart
th their simplicity, and ravished it with sublime
otions. I have crossed the hills in the sober
d contemplative autumn, to reach the retired
ely church betimes, and as we descended to-
rds the simple edifice, whither every heart and
ery foot directed itself from the country around,
the sabbath morn we beheld issuing from
ery vale and mountain glen its little train of
rshippers coming up to the congregation of the
rd's house, around which the bones of their
hers reposed, and near to which reposed the
nes of one who had in cold blood fallen for his
d, at the hands of that wretched man, the hero
our northern romances : bones oft visited by
ous feet, and covered on the hill side, where
ey lie with a stone bearing an inscription not to
exceeded for sublimity by any in that sacred
usoleum, which containeth the ashes of those
om the nation delighteth to honour. In so
ly a place the people assembled under a roof,
ere ye of the plentiful south, would not have
lged the porter of your gate ; but under that
of the people sat and sung their Maker's praise,

“tuning their hearts, by far the noblest aim,” and the pastor poured forth to God the simple wants of the people, and poured into their attentive ears the scope of Christian doctrine and duty, and having filled the hearts of his flock with his consolations, parted with them after much blessing and mutual congratulation, and the people went on their way rejoicing. Oh ! what meaning there was in the whole ! what piety ! what intelligence ! what simplicity ! The men were shepherds and came up in their shepherd’s guise, and the very brute, the shepherd’s servant and companion, rejoiced to come at his feet. Oh, it was a sabbath ! a sabbath of rest ! the body and soul were equally refreshed, and all nature around seemed to sympathize in the unity which breathed through the congregation.”

THE CHARACTER OF DAVID.



THE CHARACTER OF DAVID.

“THERE never was a specimen of manhood so rich and ennobled as David, the son of Jesse, whom other saints haply may have equalled in single features of his character, but such a combination of manly, heroic qualities, such a flush of generous, godlike excellencies, hath never yet been seen embodied in a single man. His psalms—to speak as a man, to place him in the highest rank of lyrical poets, as they set him above all the inspired writers of the Old Testament—equalling in sublimity the flights of Isaiah himself, and revealing the cloudy mystery of Ezekiel ; but in love of country, and glorying in its heavenly patronage, surpassing them all. And where are there such expressions of the varied conditions into which human nature is cast by the accidents of Providence, such delineations of deep affliction, and inconsolable anguish, and anon such joy, such rapture, such revelry of emotion, in the worship of the living God ! Such invocations to all nature, animate and inanimate, such summonings of the hidden powers of harmony, and of the breathing instruments of melody ! Single hymns of this poet would have conferred immortality upon any mortal, and borne

down his name as one of the most favoured of the sons of men. •

“But it is not the writings of the man which strike us with such wonder, as the actions and events of his wonderful history. He was a hero without a peer, bold in battle, and generous in victory; by distress or by triumph never overcome. Though hunted like a wild beast among the mountains, and forsaken like a pelican in the wilderness, by the country whose armies he had delivered from disgrace, and by the monarch whose daughter he had won—whose son he had bound to him with cords of brotherly love, and whose own soul he was wont to charm with the sacredness of his minstrelsy—he never indulged malice or revenge against his unnatural enemies. Twice, at the peril of his life, he brought his blood-hunter within his power, and twice he spared him and would not be persuaded to injure a hair upon his head—who, when he fell in his high plans, was lamented over by David, with the bitterness of a son, and his death avenged upon the sacrilegious man who had lifted his sword against the Lord’s anointed. In friendship and love, and in domestic affection, he was not less notable than in heroic endowments, and in piety to God he was most remarkable of all. He had to flee from his bed-chamber in the dead of night, his friendly meetings had to be concerted upon the perilous edge of captivity and death—his food he

had to seek at the risk of sacrilege—for a refuge from death to cast himself upon the people of Gath—to counterfeit idiocy, and become the laughing stock of his enemies. And who shall tell of his hidings in the cave of Adullam, and of his wanderings in the wilderness of Ziph ; in the weariness of which he had power to stand before his armed enemy with all his host, and by the generosity of his deeds, and the affectionate language which flowed from his lips, to melt into childlike weeping the obdurate spirit of Saul.

“David was a man extreme in all his excellencies—a man of the highest strain, whether for counsel, for expression, or for action, in peace and in war, in exile and on the throne. That such a warm and ebullient spirit should have given way before the tide of its affections, we wonder not. We rather wonder that, tried by such extremes, his mighty spirit should not often have burst control, and enacted the conqueror, the avenger, and the destroyer. But God, who anointed him from his childhood, had given him store of the best natural and inspired gifts, which preserved him from sinking under the long delay of his promised crown, and kept him from contracting any of the craft or cruelty of a hunted, persecuted man ; and adversity did but bring out the splendour of his character, which might have slumbered like the fire in the flint, or the precious metal in the dull and earthy ore.

“ But to conceive aright of the gracefulness and strength of David’s character, we must draw him into comparison with men similarly conditioned, and then shall we see how vain the world is to cope with him. Conceive a man who had saved his country, and clothed himself with gracefulness and renown in the sight of all the people by the chivalry of his deeds, won for himself intermarriage with the royal line, and by unction of the Lord’s prophet been set apart to the throne itself; such a one conceive driven with fury from house and hold, and through tedious years, deserted of every stay but heaven, with no soothing sympathies of quiet life, harassed for ever between famine and the edge of the sword, and kept in savage holds and desarts; and tell us, in the annals of men, of one so disappointed, so bereaved and straitened, maintaining not fortitude alone, but sweet composure and a heavenly frame of soul, inditing praise to no avenging deity, and couching songs in no revengeful mood, according with his outcast and unsocial life; but inditing praises to the God of mercy, and songs which soar into the third heaven of the soul; not indeed without the burst of sorrow, and the complaint of solitariness, and prophetic warnings to his blood-thirsty foes, but ever closing in sweet preludes of good to come, and desire of present contentment. Find us such a one in the annals of men and we yield the argument of this contro-

versy. Men there have been driven before the wrath of kings to wander outlaws and exiles, whose musings and actings have been recorded to us in the minstrelsy of our native land. Draw these songs of the exile into comparison with the psalms of David, and know the spirit of the man after God's own heart; the stern defiance of the one, with the tranquil acquiescence of the other; the deep despair of the one, with the rooted trust of the other; the vindictive imprecations of the one, with the tender regret and forgiveness of the other. Show us the outlaw who never spoiled the country which had forsaken him, nor turned his hand in self-defence or revenge upon his persecutors, who used the vigour of his arm only against the enemies of his country, yea, lifted up his arm in behalf of that mother, which had cast her son, crowned with salvation, away from her bosom, and held him at a distance from her love, and raised the rest of her family to hunt him to the death;—in the defence of that thankless, unnatural mother country, find us such a repudiated son lifting up his arm, and sending its vigour, in smiting and utterly discomfiting her enemies, whose spoils he kept not to enrich himself and his ruthless followers, but dispensed to comfort her and her happier children. Find us among the Themistocles, and Coriolani, and Cromwells and Napoleons of the earth such a man, and we will yield the argument of this con-

troversy which we maintain for the peerless son of Jesse.

“ But we fear that not such another man is to be found in the recorded annals of men. Though he rose from the peasantry to fill the throne, and enlarge the borders of his native land, he gave himself neither to ambition nor to glory ; though more basely treated than the sons of men, he gave not place to despondency or revenge ; though of the highest genius in poetry, he gave it not license to sing his own deeds, nor to depict loose and licentious life, nor to ennoble any worldly sentiment or attachment of the human heart, however virtuous or honourable, but constrained it to sing the praises of God, and the victories of the right hand of the Lord of Hosts, and his admirable works which are of old from everlasting. And he hath dressed out religion in such a rich and beautiful garment of divine poesy as becometh her majesty, in which, being arrayed, she can stand up before the eyes even of her enemies, in more royal state, than any personification of love, or glory, or pleasure, to which highly gifted mortals have devoted their genius.

“ The force of his character was vast and the scope of his life immense. His harp was full-stringed, and every angel of joy and sorrow swept over the chords as he passed ; but the melody always breathed of heaven. And such oceans of affection lay within his breast, as could not always

slumber in their calmness. For the hearts of a hundred men strove and struggled together within the narrow continent of his single heart : and will the scornful men have no sympathy for one so conditioned, but scorn him because he ruled not with constant quietness, the unruly host of divers natures which dwelt within his single soul ? of self-command surely he will not be held deficient, who endured Saul's javelin to be so often launched at him, while the people without were ready to hail him king ; who endured all bodily hardships, and taunts of his enemies when revenge was in his hand ; and ruled his desperate band like a company of saints, and restrained them from their country's injury. But that he should not be able to enact all characters without a fault, the simple shepherd, the conquering hero, and the romantic lover ; the perfect friend, the innocent outlaw, and the royal monarch ; the poet, the prophet, and the regenerator of the church ; and withal the man, the man of vast soul, who played not these parts by turns, but was the original of them all, and wholly present in them all ; oh ! that he should have fulfilled this high priesthood of humanity, this universal ministry of manhood without an error, were more than human. With the defence of his backslidings, which he hath himself more keenly scrutinized, more clearly discerned against, and more bitterly lamented than any of his censors, we do not

charge ourselves ; but if, when of these acts he became convinced, he be found less true to God, and to righteousness ; indisposed to repentance, and sorrow, and anguish ; exculpatory of himself ; stout-hearted in his courses, a formalist in his penitence, or in any way less worthy of a spiritual man in those than in the rest of his infinite moods, then, verily, strike him from the canon, and let his psalms become monkish legends. But if these penitential psalms discover the soul's deepest hell of agony, and lay bare the iron ribs of misery, whereon the very heart dissolveth, and if they, expressing the same in words, which melt the soul that conceiveth, and bow the head that uttereth them, then, we say, let us keep these records of the psalmist's grief and despondency as the most precious of his utterances, and sure to be needed in the case of every man who essayeth to live a spiritual life."

**THE PATRIOT AND THE
DEMAGOGUE.**

TO THE MEMORY OF TWO OF THE NOBLEST
PATRIOTS OF OUR OR OF ANY TIME, THE
REV. S. PARR AND SIR SAMUEL ROMILLY,
THIS TRACT IS INSCRIBED. B. M.

THE PATRIOT AND THE DEMAGOGUE.

FALSE patriotism, till it gain its end,
Is as the true in many semblances.
Like that, it takes upon it to reform
Oppressive judgments and injurious laws,
That bear too hard upon the common weal :
Cries out upon abuses, seems to weep
Over the country's wrongs : and by this face
Of seeming zeal and justice, craftily
It wins those hearts for which its bait is thrown.

There are, however, certain tests by which the demagogue may be known.

The foundation of patriotism is virtue in private life.—The patriot is reared amidst the charities of home ; he learns to love his country, from his mother's song : from his father's prayer : from his wife's respect and tenderness : from his children's love and duty.—Such were the patriots of old : such was William Tell : such was Washington : such are thousands in England. The demagogue has neither hearth nor household god : he wanders to and fro ; he shows his aptness to manage the affairs of the commonwealth by the neglect and ruin of his own family.—Such was Catiline : such are the modern demagogues.

The Patriot prefers the good of his country to his private good.—When Pompey was in the

commission for purveyance for a famine at Rome, he was vehemently dissuaded by his friends from risking his life by venturing to sea in an extremity of weather: "It is necessary that I should sail, not that I should live,"—*Necesse est ut eam, non ut vivam*,—was his answer. The demagogue refers all things to himself as if he were the world's centre, and cares not in all tempests what becomes of the ship of the state, so that he may save himself in the cockboat of his own fortune. The patriot's conduct originates in love of his country: the demagogue's in love of himself, either to gratify his irritability because a reasonable or an unreasonable request has been refused; or to force his way by virulence and invective; or to be pleased with the sound of his own harangues; or as some reason for neglecting his nearest connexions:—"*Il aime les Tartares pour être dispensé d'aimer ses voisins.*"

As the good sailor obtains knowledge of the art of navigation, that his vessel may not strike on a rock, and be wrecked; so the patriot studies the science of government, that he may not mislead or be misled by injudicious zeal. He remembers the admonition of John Milton, that "he who is born to promote the public good, should read the Law of God above his years, and make it his whole delight." He remembers the admonition of Socrates, "that the meanest trade is not attempted without an apprenticeship, but

every man thinks himself qualified by intuition for the hardest of all trades, that of government." The demagogue can manage a ship in a tempest, although he never saw the ocean : he can cure diseases, although he is unacquainted with the structure of the human body : he would be a governor, without any knowledge of the being to be governed.

The Patriot is seldom a member of any party.—He does not surrender his judgment to any man, or to any body of men. He does not adopt opinions upon trust. He does not unite himself to the opposers of government ; nor does he join those herds and flocks of people who follow any body that whistles to them or drives them to pasture. The happiness of his country is his rule of conduct : his mode of ascertaining it, the exercise of his own understanding. The demagogue is the worst of all partizans. He is the leader of the mob : the triton amongst the minnows.

The Patriot does not deny his governors their due praise.—He says, with John Milton, "this is not the liberty which we can hope, that no grievance ever should arise in the commonwealth ; that let no man in this world expect. But when complaints are freely heard, deeply considered, and speedily reformed, then is the utmost bound of civil liberty attained, that wise men look for.

"This is true liberty, when free born men,
Having to advise the public, may speak free."

The demagogue is marked by acrimonious and unremitting opposition to the court. His love of the people consists in exciting hate against the government. If public distress incline the lower orders to turbulence, he infuses vindictive and discontented fancies into their minds. He exaggerates the evils to produce riot. He inflates passing events into permanent causes of misery. He displays defects without their accompanying advantages. He misleads by chains of simple questions where the apparent answers are obvious, but the real answers require the comprehension of a system.

The Patriot views the people as a father views his children, erring and liable to err from want of knowledge : he therefore avails himself of every opportunity to diffuse information amongst his countrymen.—He endeavours to inculcate right opinions into the higher ranks, and by their influence to regulate the lower. He lives with the wise, the temperate, the regular, and the virtuous. The demagogue professes to wish that education should be progressive : but he dreads and shuns intellect. The frogs are silent when a light appears. He endeavours to infuse his opinions into the indigent, who are always inflammable ; into the timid, who are naturally suspicious ; into the ignorant, who are easily misled ; and into the profligate, who have no hope but from mischief.

The patriot views the people as a father views

his children, erring and liable to err from the impulses of generous or turbulent passion ; he therefore prevents their being hurried to excess by popular harangues.—The demagogue promotes them : he misleads the populace, by addresses to their best and to their worst passions : he deceives the timid with fictitious mischief ; appeals to the judgment, and flatters the vanity of ignorance : he slanders honesty, and insults dignity. He talks of natural equality ; the absurdity of many made for one ; the original compact ; the foundation of authority ; the rights of man ; the majesty of the people ; the advances of the prerogative ; and the danger of arbitrary power. The patriot pleads for the people : the demagogue pleads to them.—At the conclusion of the American war, while the citizens of the United States were anticipating the blessings of peace, their army, to which America was so deeply indebted, was unrewarded for its services. The States, which had been rescued by their exertions, were in no condition to pay them. An attempt was made by anonymous and seditious publications to inflame the minds of the officers and soldiers, and induce them to unite in redressing their own grievances, while they had arms in their hands. As soon as General Washington was informed of the nature of these papers, he requested the general and field officers, with one officer from each company, and a proper representation

from the staff of the army, to assemble on an early day. The general sent for each officer separately, and enlarged in private on the fatal consequences, and particularly on the loss of character to the whole army, which would result from intemperate resolutions. When the officers were convened, the commander addressed them. He pledged himself to exert all his influence in their favour, and implored them to rely on the faith of their country. He conjured them, "as they valued their honour: as they respected the rights of humanity, and as they regarded the military and national character of America, to express their utmost detestation of the man who was attempting to open the floodgates of civil discord, and deluge their rising empire with blood." General Washington then retired. No reply whatever was made to the general's speech. After a short silence, a resolution was unanimously adopted, by which they declared, "that no circumstance of distress, or danger, should induce a conduct that might tend to sully the reputation and glory they had acquired; that the army continued to have an unshaken confidence in the justice of Congress and their country: and that they viewed with abhorrence, and rejected with disdain, the infamous propositions in the late anonymous address to the officers of the army."

The demagogue appeals to the ignorance of his hearers, and is surrounded by a multitude.

The Patriot relies upon the permanent effect of reason upon their understandings, and is, for a time, deserted.—When a citizen of London threatened Mr. Wilkes that he would take the sense of the livery upon his conduct, Mr. Wilkes answered, I will take the nonsense and beat you out and out.—Why, said the regular physician to the quack doctor, do you live in affluence whilst I am starving? Because, answered the mountebank, I live upon their folly and you upon their wisdom. But so this has ever been and ever will be.* Some thousand years ago Isocrates said, in one of his orations against the sophists, that it is far more easy to maintain a wrong cause, and to support paradoxical opinions to the satisfaction of a common auditory, than to establish a doubtful truth by solid and conclusive arguments; and, some centuries ago, we were admonished by the pious Hooker, who says, “The stateliness of houses, the goodness of trees, when we behold

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- * Deux citoyens haranguoient sur la place,
 Montés chacun sur un tréteau :
 L'un vend force poisons, distillés dans une eau
 Limpide à l'œil ; mais il parle avec grace ;
 Son habit est doré, son équipage est beau ;
 Il attroupe la populace.
 L'autre, ami des humains, jaloux de leur bonheur,
 Pour rien débite un antidote :
 Mais il est simple, brusque et mauvais orateur ;
 On s'en moque, on le fuit comme un fou qui radote,
 Et l'on court à l'empoisonneur.

them, delighteth the eye ; but that foundation which beareth up the one, that root which ministereth unto the other nourishment and life, is in the bosom of the earth concealed ; and if there be occasion at any time to search into it, such labour is then more necessary than pleasant, both to them which undertake it and for the lookers on. In like manner the use and benefit of good laws, all that live under them may enjoy with delight and comfort, albeit the grounds and first original causes from whence they have sprung be unknown, as to the greatest part of men they are. He therefore that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers, because they know the manifold defects whereunto every kind of regimen is subject ; but the secret lets and difficulties, which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider. And because such as openly reprove supposed disorders of state are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind ; under this fair and plausible colour, whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech is supplied by the aptness of men's minds to accept and believe it ; whereas, on the other side, if we maintain things that are established, we have not only to strive

with a number of heavy prejudices deeply rooted in the hearts of men, who think that herein we serve the time and speak in favour of the present state, because thereby we either hold or seek preferment; but also to bear such exceptions as minds so averted beforehand usually take against that which they are loth should be poured into them."

The Patriot promotes a masculine and independent spirit in the people.—He is always ready to countenance their just claims and animate their reasonable hopes: he reminds them frequently of their rights: he encourages them to oppose encroachments, and to multiply securities. The Demagogue debases the spirit of liberty by inflaming all classes to acts of violence: he countenances the claims of the people, whether just or unjust, and raises false hopes to secure his own purposes.

If necessary for the happiness of the people, the Patriot incurs their censure.—Although, as an instrument of good, he is not indifferent to popular praise. Applause is the demagogue's existence: he is nothing if not popular: he is elated by the triumph, not by the cause of victory. Instead of opposing the errors of the multitude, he encourages their prejudices and inflames their passions. He unites in the condemnation of Phocion, and in the cry of Barabbas. "Mark," said Demosthenes to the

Athenians, " my counsels unto you are not such whereby I should grow great amongst you, and you become little amongst the Grecians: but they are of that nature as they are sometimes not good for me to give, but are always good for you to follow."—When Phocion's friends bid him beware how he offended the people, he answered, " They may wrongfully put me to death speaking for the benefit of my country, but they would have reason to do so if I continue silent." And judgment was given by the voices of the people, no man sitting, but all standing up, and most of them with garlands on their heads: and Phocion was condemned to death. " It was," says an old translator of Plutarch, " the nineteenth day of the month of Munichion, (to wit, March) on which day the knights were wont to make a solemn procession in the honour of Jupiter: howbeit, some of them left off the garlandes of flowers which they should have worne on their heades, and others also looking towards the prison dore as they went by, burst out a weeping. For they whose hearts were not altogether hardened with cruelty, and whose judgments were not wholly suppressed with enuie, thought it a grievous sacriledge against the goddess, that they did not let that day passe, but that they did defile so solemn a feast, with the violent death of a man. His enemies notwithstanding continuing still their anger against him, made the people passe a

decree, that his bodie should be banished and carried out of the boundes of the country of Attica, forbidding the Athenians that no fire might be made for the solemnising of his funeralls. For this respect no friend of his durst touch his bodie. Howbeit a poor man called Canopion, that was wont to get his living that way, being hired for money to burne men's bodies : he took his corse, and carried it beyond the city of Eleusin, and getting fire out of a woman's house of Megara, he solemnised his funerals. Furthermore a gentlewoman of Megara, who coming by chaunce that way, with her gentlewoman, where his body was but newly burnt, she caused the earth to be cast up a little where the body was burnt, and made it like a hollow tombe, whereupon she did use such sprinklings and effusions, as are commonly done at the funerals of the dead : and then taking up his bones in her lappe in the night, she brought them home, and buried them in her harth : saying ; Oh dear harth, to thee I bequeath the relicks of this noble and good man, and pray thee to keep them faithfully, to bring them one day to the grave of his ancestors, when the Athenians shall confesse the faulte and wrong they have done unto him. And truly it was not long after that the Athenians found by the untowardnesse of their affairs, that they had put him to death who only maintained justice and honesty at Athens. Whereupon they made his image to

be set up in brasse, and gave honourable buriall to his bones, at the charge of the citie. And for his accusers, they condemned Agnonides of treason and put him to death themselves. The other two, Epicurus and Demophilus, being fled out of the citie."

The Patriot's plans are not subservient to considerations of reward, estate or title.—They have not precedence in his thoughts, nor does he decline them if they follow in the train of his duty. The demagogue professes to despise what he knows he cannot attain. In the patriot there is nothing personal : in the demagogue there is nothing liberal but his pretences.—When an application was made to General Washington to accept the command of the American army : he said, "Though I am truly sensible of the high honour done me in this appointment, yet I feel great distress from a consciousness that my abilities and military experience may not be equal to the extensive and important trust : however, as the Congress desire it, I will enter into the momentous duty, and exert every power I possess in their service, and for support of the glorious cause : and I beg they will accept my most cordial thanks for this distinguished testimony of their approbation. But, lest some unlucky event should happen unfavourable to my reputation, I beg it may be remembered by every gentleman in the room, that I this day declare, with the utmost

sincerity, I do not think myself equal to the command I am honoured with. As to pay, I beg to leave to assure the Congress, that as no pecuniary consideration could have tempted me to accept this arduous employment, at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expenses. These, I doubt not, they will discharge, and that is all I desire.”—When an application was made by King John to the Earl of Ulster to act for him as champion, he being the only man qualified for such an encounter, the Earl twice refused, as the king had imprisoned him unheard at the suit of his rival and enemy, Hugh de Lacy. The king made a third application. The earl returned for answer, “Though I will not fight for the king, I will hazard my life for the crown and dignity of the realm.”

The Patriot refuses preferment if it may deprive him of the power to advance real good from the appearance of being interested.—Esse et videri, is his motto.—Sir Thomas More says, “When I returned from the embassy to Flanders, the king would have given me a yearly pension, which surely, if one would respect honour and profit, was not to be little esteemed. Yet have I hitherto refused it, and I think shall refuse it still, because I should be forced to forsake my present means, which I have already in the city,

and I esteem it more than a better; or else I must keep it with some dislike to the citizens, between whom and his highness, if there should happen any controversy (as sometimes it doth chance) about their privileges, they might suspect me as not sincere and trusty unto them in respect I am obliged to the king with an annual stipend."

The Patriot cannot be bought; every Demagogue has his price.—When Alexander sent Phocion 100 talents, Phocion asked his messengers why Alexander gave him such a great reward above all the other citizens of Athens? "Because," said they, "he esteemeth thee alone to be a good and honest man." "Let me then," replied Phocion, "be what I seem."—Charles the Second sent Lord Treasurer Danby to Andrew Marvel with offers of protection: the lord treasurer found him in one of the little courts of the Strand, and assured him that he was expressly sent from His Majesty, to know what he could do to serve him! "It is not in His Majesty's power to serve me," said Mr. Marvel jocularly; when the lord treasurer answered, "that His Majesty, from the just sense he had of his merit alone, desired to know whether there was any place at court he would be pleased with!" To which he replied, "that he could not with honour accept the offer, since if he did, he must be either ungrateful to the king in voting against him, or false to his country in supporting the measures of the court; the only

favour therefore which he begged of His Majesty was, that he would esteem him as dutiful a subject as any he had, and acting more truly in his proper interest while he thus refused his offers, than he possibly could do should he accept them."

When the Patriot has discharged his public duties, he retires to the charities of private life.

—The hour now approached in which it became necessary for General Washington to take leave of his army, who had been endeared to him by a long series of common sufferings and dangers. The officers having previously assembled, General Washington, calling for a glass of wine, thus addressed them :—" With a heart full of love and gratitude, I now take leave of you : I most devoutly wish that your latter days may be as prosperous and happy as your former ones have been glorious and honourable." The officers came up successively, and he took an affectionate leave of each of them. The general then left the room and passed through the corps of light infantry to the place of embarkation ; the officers all following him. On his entering the barge to cross the North river, he turned towards the companions of his glory, and by waving his hat, bid them farewell. Some answered this last signal of respect and affection with tears, and all hung upon the barge which conveyed him from their sight till they could no longer distinguish in it the person of their beloved commander.

Such is the true patriot: such the imagined disinterestedness of demagogues. Such are some of the marks by which false patriotism may be discovered :—

— 'Tis flattering, cruel,
 Pompous and full of sound and stupid rage :
 Of faith neglectful: heaping wrong on wrong :
 Ambitious, selfish :—while the true is calm,
 Firm, persevering, more in act than show.

LIBERTY AND EQUALITY.



LIBERTY AND EQUALITY.

THERE are scarcely any words more frequently used, and less understood, than the words "Liberty and Equality."—If by the word Equality it is meant that we are all equally able to do all things; that, for instance, we are all equally good makers of watches or clocks; or equally able to steer a ship in a dangerous channel in a storm, the position is too monstrous to call for refutation. The advocates for such Equality may easily discover their error, by supposing that all men are equally good pugilists, and by trying their theory by a few practical lessons with some of our celebrated professors who are not converts to their doctrines.

If by the word Equality, it is meant that we are all born equal, it must surely be forgotten that some men are born with beautiful and healthy bodies, and some with frames distorted and filled with the most deplorable diseases;—that some minds are fraught with the seeds of wisdom and genius, and some with those of idiotism and madness: and that some men by the industry of their parents, are born to the inheritance of property; and some, by their idleness and vices, to poverty and disgrace.

Nor by the word Equality can it be meant, that we are equal in after life, as it is obvious that we differ in body and in mind, in our passions, and in our possessions.—Some men are diminutive and deformed : others tall, athletic, and graceful. There are idiots and lunatics : and there are men of genius and imagination. Some minds are torpid and dreaming ; others soft as the air to receive impressions with the vigour of fire when in action. There is every gradation of intellect, from imbecility to Shakspeare and Bacon ; and every gradation of moral feeling, from the few who debase themselves and human nature by malevolence, to the many who never see distress without an anxiety to relieve it. Is there not every variety of industry and idleness, from the many who by their steady exertions procure a competence for themselves, and families, to the few who by their drunkenness and profligacy reduce themselves to beggary and their wives and children to the parish.

If by Equality it is meant, that although there are great individual differences, yet men are, upon an average, so equal, that no man can, on account of this difference, claim for himself a benefit to which another may not pretend : this, if rightly understood, is to a certain extent true ; that is, we have equal rights to the undisturbed possession of property acquired by our industry.—We have equal rights, if we do not interfere

with the happiness of others, to personal security, or the legal and uninterrupted enjoyment of life, limbs, body, health, and reputation.—We have equal rights to personal liberty, or unqualified freedom from restraint, so long as we do not interfere with the rights of others.—We have equal rights to private property : or the free use, enjoyment, and disposal of all acquisitions, without any control or diminution, save only by the laws of the land.*

* Hobbes says, " For the similitude of the thoughts, and passions of one man, to the thoughts and passions of another, whosoever seeketh unto himself and considereth what he doth, when he does think, opine, reason, hope, fear, &c. and upon what grounds ; he shall thereby read and know, what are the thoughts and passions of all other men, upon the like occasions. I say the *similitude of passions*, which are the same in all men, desire, fear, hope, &c. not the *similitude of the objects* of the passions, which are the things desired, feared, hoped, &c. for these the constitution, individual, and particular education do so vary, and they are so easy to be kept from our knowledge, that the characters of man's heart, blotted and confounded as they are with dissembling, lying, counterfeiting, and erroneous doctrines, are legible only to him that searcheth hearts."

RIGHTS OF ENGLISHMEN.



RIGHTS OF ENGLISHMEN.

THE rights of Englishmen consist in the rights to personal security, personal liberty, and private property, *confirmed* by Magna Charta, the Habeas Corpus Act, the Bill of Rights, the Act of Settlement, and *secured* by the powers and privileges of Parliament, the limitation of the King's prerogative, the right to apply to Courts of Justice, the right to petition the King or either House of Parliament, and the right to have suitable arms for defence.

These are our rights, and this the true goddess of liberty to whom an Englishman erects an altar upon his hearth, and whom he teaches his young children to reverence. She is supported by order, and justice, and religion, and holds in her right hand the book of the law, which she doth see equally dealt out to the least of her worshippers. She sanctions not the crimes committed in her name. She sits not upon a throne built of bones and skulls, hoisting caps and flags, red with the blood of her victims. It was not to support a spurious idol that those great men contended, whose names are disgraced by being made the watchword of every ignorant faction, Hampden, Russell, and Sydney. It was not to maintain her trophies that our countrymen bravely

fought and nobly fell at Cressy and at Agincourt, at Trafalgar and at Waterloo ; it was not physical force, mere bones and muscle, but the strong beating of hearts, indignant at tyranny, and full of the love of liberty, of order, and of justice, by which England conquered.

May these our rights and liberties thus nobly obtained for ever be preserved sacred ! May they be deeply impressed on our own minds, and on the minds of our children ! May they never be violated by the excesses of power : or, what is more to be dreaded, by the accession to power from the excesses of popular infatuation ! May they, above all, never be polluted by the wild doctrines of demagogues !

Athens once was what London now is ; the seat of every private virtue : a city of refuge : the mansion house of liberty. Let us not be unmindful of its sad reverse ! The decline and fall of empires proceed from causes as certain in their operation as any other cause in nature. In vain was this heedless people admonished that, as vice and folly hurry individuals to destruction, they convert a living nation into a sepulchre. The sophists prevailed—Phocion was condemned to death, and the decencies of burial were denied to his corpse. Athens is now a ruin. Of all those massive temples, whether built for pomp or for pleasure, in which were chanted the strains of sweet Meander, learned Euripides, lofty Sophocles,

scarcely one stone stands upon another ; and the walls that did echo them are laid low ! The people are slaves : the city is commanded by a Vaivode, who buys his office of the chief of the black eunuchs, to whom the revenue belongs. The whole country is governed by unlettered barbarians. The plains of Marathon and the pass of Thermopylæ are under the dominion of the Turks !

Such are the bitter fruits of erroneous opinions upon liberty and property. Instead of promoting order, they mislead ignorance by teaching that restraint is tyranny. Instead of encouraging industry, they allure poverty by the delusion that property ought to be in common : that vice may consume the earnings of virtue : that one man may sow, and another reap : that the slothful drone who murmurs round the hive, may seize the honey which the industrious bee has carefully and cheerfully collected.



THE JUDGE.



THE JUDGE.

THE judge is a man of ability, drawing his learning out of his books, and not out of his brain; rather learned than ingenious; more plausible than witty; more reverend than plausible. He is a man of gravity; of a retired nature, and unconnected with politics: his virtues are inlaid, not embossed.—He is more advised than confident.—He has a right understanding of justice, depending not so much on reading other men's writings, as upon the goodness of his own natural reason and meditation.—He is of sound judgment; not diverted from the truth by the strength of immediate impression.—He is a man of integrity:—of well regulated passions; beyond the influence either of anger, by which he may be incapable of judging, or of hope either of money or of worldly advancement, by which he may decide unjustly; or of fear either of the censure of others, which is cowardice, or of giving pain when it ought to be given, which is improper compassion.—He is just both in private and in public.—He without solicitation accepts the office, with a sense of public duty.—He is patient in hearing, in inquiry, and in insult; quick in apprehension, slow in anger. His determination to censure is always painful to him, like Cæsar when he threatens Metellus with

instant death, '*Adolescens, durius est mihi hoc dicere quàm facere.*'—He does not affect the reputation of dispatch, nor forget that an over-speaking judge is no well tuned cymbal.—He is diligent in discovering the merits of the cause: by his own exertions; from the witnesses, and the advocates.—He is cautious in his judgment; not forming a hasty opinion; not tenacious in retaining an opinion when formed: never ashamed of being wiser to-day than he was yesterday: never wandering from the substance of the matter in judgment into useless subtlety and refinement.—He does not delay justice.—He is impartial; never suffering any passion to interfere with the love of truth.—He hears what is spoken, not who speaks: whether it be the sovereign, or a pauper; a friend, or a foe; a favourite advocate, or an intelligent judge. He decides according to law; '*jus dicere: non jus dare,*' is his maxim.—He delivers his judgment in public, '*palam atque astante corona.*'

He discharges his duty to all persons.—To the suitors, by doing justice, and endeavouring to satisfy them that justice is done: to the witnesses, by patience, kindness, and by encouragement:—to the jurors, by being a light to lead them to justice:—to the advocates, by hearing them patiently; correcting their defects, not suffering justice to be perverted by their ingenuity, and encouraging their merits;—to the inferior officers,

by rewarding the virtuous, skilful in precedents, wary in proceeding, and understanding the business of the court ; and discountenancing the vicious, sowers of suits, disturbers of jurisdiction, impeters, by tricks and shifts, of the plain and direct course of justice, and bringing it into oblique lines and labyrinths : and the poller and exacter of fees, who justifies the common resemblance of the courts to the bush, whereunto while the sheep flies for defence in weather, he is sure to lose part of his fleece :—to himself, by counteracting the tendency of his situation to warp his character, and by proper use of times of recreation :—to his profession, by preserving the privileges of his office, and by improvement of the law :—and to society, by advancing justice and good feeling, in the suppression of force and detection of fraud ; in readiness to hear the complaints of the distressed ; in looking with pity upon those who have erred and strayed ; in courtesy ; in discountenancing contentious suits ; in attending to appearances, *esse et videri* : in encouraging respect for the office ; and by resigning in due time.”

THE CHANCELLOR.



TO THE VENERABLE THE
EARL OF ELDON.

B. M.

THE CHANCELLOR.

It has been truly said by the biographer of Archbishop Williams, that "the Chancellorship of England is not a chariot for every scholar to get up and ride in. Saving this one, perhaps it would take a long day to find another. Our laws are the wisdom of many ages, consisting of a world of customs, maxims, intricate decisions, which are *responsa prudentum*. Tully could never have boasted, if he had lived amongst us, *Si mihi vehementer occupato stomachum moverint, triduo me jurisconsultum profitebor*. He is altogether deceived, that thinks he is fit for the exercise of our judicature, because he is a great rabbi in some academical authors; for this hath little or no consultation with our encyclopedia of arts and sciences. Quintillian might judge right upon the branches of oratory and philosophy, *Omnes disciplinas inter se conjunctionem rerum, et communionem habere*. But our law is a plant that grew alone, and is not entwined into the hedge of other professions; yet the small insight that some have into deep matters, cause them to think that it is no insuperable task for an unexpert man to be the chief arbiter in a court of equity. Bring reason and conscience with you, the good stock of

nature, and the thing is done. *Æquitas optima cuique notissima est*, is a trivial saying, a very good man cannot be ignorant of equity ; and who knows not that extreme right is extreme injury ? But they that look no further than so, are short-sighted : for there is no strain of wisdom more sublime, than upon all complaints to measure the just distance between law and equity ; because in this high place, it is not equity at lust and pleasure that is moved for, but equity according to decrees and precedents foregoing, as the dew-beaters have trod the way for those that come after them."

The four principal qualifications of a Chancellor are, as

A Lawyer,
A Judge,
A Statesman,
And the Patron of Preferment.

The union of all these requisites appears to be strongest in Lord Bacon.

As a Lawyer, he had for a series of years been engaged in professional life. He had been Solicitor and Attorney General ; had published upon different parts of the law ; had deeply meditated upon the principles of equity, and had availed himself of every opportunity to assist in improvement of the law, in obedience to his favourite maxim, " that every man is a debtor to his profession, from the which, as men do of course seek

countenance and profit, so ought they of duty to endeavour themselves by way of amends to be a help and ornament."

As a Judge, he, from his infancy, had seen the different modes in which judicial duties were discharged, had meditated deeply and published his opinions upon the perfection of these duties "to the suitors, to the advocates, to the officers of justice underneath them, and to the sovereign or state above them;" and in his addresses to the judges upon their appointment or promotion, he availed himself of every opportunity to explain them.

As a Statesman, he was cradled in politics; his works abound with notices of his political exertions; his advice to Sir George Villiers is an essay upon all the various duties of a statesman, with respect to religion, justice, the council table, foreign negotiations, peace and war, trade, the colonies and the court; and of his parliamentary eloquence his friend Ben Jonson says, "There happened in my time one noble speaker who was full of gravity in his speaking; his language, where he could spare or pass by a jest, was nobly censorious. No man ever spake more neatly, more pressly, more weightily, or suffered less emptiness, less idleness in what he uttered. No member of his speech but consisted of his own graces. His hearers could not cough or look aside from him without loss. He commanded where he spoke, and had

his judges angry and pleased at his devotion. man had their affections more in his power. fear of every man that heard him was lest he should make an end."

As a Patron, he considered preferment a sacred trust, to preserve and promote high fees, encourage merit, and counteract the tendency to dispose men to leisure and private

In his advice to Villiers, as to the patronage of the church, he says, "You will be often solicited, and perhaps importuned to prefer sons to church livings: you may further your son in that way, 'cæteris paribus;' otherwise remember, I pray, that these are not places merely of favour; the charge of souls lies upon them, the greatest account whereof will be required at their own hands; but they will share deeply in the faults who are the instruments of their promotion."

Upon sending to Buckingham his patent for creating him a viscount, he says, "I recommend unto you principally, that which I think was not done since I was born, and which, because it is not done, hath bred almost a wilderness and solitude in the King's service; which is, that I countenance and encourage and advance all good men, in all kinds, degrees, and professions."

And in his appointment of judges, he was influenced only by an anxiety to select for the

important trusts the greatest ability and integrity, "science and conscience."

In the exercise of this virtue there was not any merit peculiar to Bacon. It was the common sympathy for intellect, which, from consciousness of the imbecility and wretchedness attendant upon ignorance, uses power to promote merit and relieve wrongs. It passes by the particular infirmities of those who contribute any thing to the advancement of general learning : judging it fitter that men of abilities should jointly engage against ignorance and barbarism.

This truth, necessarily attendant upon all knowledge, is not excluded from judicial knowledge. It has influenced all intelligent judges : Sir Thomas More ; the Chancellor de l'Hôpital ; Lord Somers, to whom he has been compared ; d'Aguesseau ; Sir Edward Coke, and Sir Matthew Hale. Bacon's favourite maxim therefore was, "*Detur digniori : qui beneficium digno dat omnes obligat ;*" and in his prayer, worthy of a Chancellor, he daily said, "This vine which my right hand hath planted in this nation I have ever prayed unto thee that it might stretch her branches to the seas and to the floods."



EDUCATION.

How shall our reason be guided that it may be right, that it be not a blind guide, but direct us to the place where the star appears, and point us to the very house where the babe lies?

THESE THOUGHTS ON EDUCATION ARE
RESPECTFULLY INSCRIBED TO HIS
DEAR FRIEND, C. T. SWANSTON,

B. M.

EDUCATION.

THE *objects* of education are to form virtuous habits, to impart knowledge, and to generate a desire to know; of which three a desire to know is the most important. It “ is the very soul of education, without which she is only as a statue, lovely, indeed, to behold, but dead and motionless.”

The *attainment* of these objects depends upon knowledge by the preceptor of the springs of human action and upon his acting in obedience to his knowledge:—upon his understanding the art of forming habits, by precepts and by example, and the art of communicating his knowledge, the “ *Mollia tempora fandi*,”—and the art of exciting desire, by stimulating it if torpid, and by restraining it if excessive.

This swift business
I must uneasy make, lest too light winning
Make the prize light.

All zeal for improvement must be appalled by the difficulties which impede this part of education. It is not by the exertions, but by the temperament and example of the instructor, that the mind is awakened to be ever alive and ever active. It is seldom effected by direct education; it

results rather from the slow, indirect, silent but certain and persuasive admonition of an intellectual and virtuous life. It does not originate in precept, but in the manner of the preceptor: not in the lecture-room, but by the fire-side, and amidst the sweet charities of private life: not in the praise of temperance, of simplicity, of diligence, but in being temperate, and meek and industrious: not in extolling wisdom, but in loving her beauty, in taking her to dwell with us, reposing with her, and manifesting that her conversation hath no bitterness, and to live with her hath no sorrow, but mirth and joy.

“ Wisdom doth live with children round her knees;
Books, leisure, perfect freedom, and the talk
Man holds with week-day man in the hourly walk
Of the mind’s business.”*

The different *motives* to which preceptors have resorted, are Fear, Emulation, and the Love of Knowledge.

Fear. Since the discoveries that have been made of the laws of association, it cannot now be necessary to prove that the love of knowledge ought not to be connected with any painful associations—

Love will not be spurred to what it loaths.

How clearly was this foreseen, and how power-

* Wordsworth.

fully stated by the preceptor of Queen Elizabeth, who says, “Socrates, whose judgement in Plato is plainlie this : Οὐδὲν μάθημα μετὰ δουλείας τὸν ἐλεύθερον χρὴ μαθάνειν. οἱ μὲν γὰρ τοῦ σώματος πόνοι βίῃ πονοῦμενοι, χεῖρον οὐδὲν τὸ σῶμα ἀπεργάζονται· ψυχῇ δὲ βίαιον οὐδὲν ἔμμενον μάθημα. In Englishe thus ; ‘ No learning ought to be learned with bondage : for bodily labours, wrought by compulsion, hurt not the bodie ; but any learning learned by compulsion, tarrieth not long in the mynde.’ And leste proude wittes, that love not to be contraryed, but have lust to wrangle and trifle away troth, will say, that Socrates meaneth not this of children’s teaching, but of some other higher learninge ; hear what Socrates, in the same place, doth more plainlie say ; Μὴ τοίνυν βίῃ, ὧς ἄριτε, τοὺς παῖδας ἐν τοῖς μαθήμασιν, ἀλλὰ παίζοντας τρέφε. That is to say : ‘ And therefore, my deare friend, bryng not up your children in learninge by compulsion and feare, but by playing and pleasure.’

“Fonde scholemasters neither can understand, nor will follow, this good counsell of Socrates ; but wise ryders, in their office, can, and will do both ; which is the onlie cause, that commonlie the yong gentlemen of England go so unwillinglie to schole, and run so fast to the stable ; for, in very deede, fond scholemasters, by feare, do beate into them the hatred of learning ; and wise ryders, by jentle allurements, do breed up in them

the love of ryding. They finde' feare and bondage in scholes, they feel libertie and freedome in stables; which causeth them utterlie to abhorre the one, and most gladlie to haunt the other. Beate a child if he daunce not well, and cheriah him though he learn not well, ye shall have him unwilling to go to daunce, and glad to go to his booke; knock him alwaies when he draweth his shafte ill, and favour him again though he fault at his book, ye shall have him verie loth to be in the field, and verie willing to be in the schole.

“ And one example, whether love or feare doth worke more in a childe for vertue and learninge, I will gladlie report; which maie he herd with some pleasure, and folowed with more profit. Before I went into Germanie, I came to Brodegate, in Leicestershire, to take my leave of that noble Lady Jane Grey, to whom I was exceeding much beholdinge. The parentes, the Duke and the Duches, with all the houshould, gentlemen and gentlewomen, were hunting in the parke. I found her in her chamber, readinge Phædon Platonis in Greeke, and that with as much delite, as some gentlemen would read a merrie tale in Boecase. After salutation, and dewtie done, with some other taulke, I asked her, why she would leese such pastime in the parke? Smiling, she answered me: ‘ I wisse, all their sport in the parke is but a shadoe to that pleasure that I find in Plato. Alas! good folke, they never felt what

trewe pleasure ment.' 'And how came you, Madame,' quoth I, 'to this deepe knowledge of pleasure? And what did chieffie allure you unto it, seeinge not many women, but verie fewe men, have attained thereunto?' 'I will tell you,' quoth she, 'and tell you a truth, which perchance ye will marvel at. One of the greatest benefits that ever God gave me, is, that he sent me so sharpe and severe parentes, and so jentle a scholemaster. For when I am in presence eyther of father or mother, whether I speake, kepe silence, sit, stand, or go; eate, drinke, be merrie, or sad, be sowying, playing, dauncing or doing anie thing else, I must do it, as it were, in such weight, measure, and number, even so perfitelie as God made the world, or else I am so sharplie taunted, so cruelly threatened, yea presentlie, sometimes, with pinches, nippes, and bobbes, and other waies which I will not name for the honor I bear them, so without measure misordered, that I thincke myselfe in hell, till time come that I must go to Mr. Elmer: who teacheth me, so jentlie, so pleasantlie, with such fair allurements to learninge, that I thinke all the time nothing whiles I am with him. And when I am called from him, I fall on weeping, because whatsoever I do els, but learninge, is full of grief, trouble, feare, and whole misliking unto me. And thus my booke hath been so much my pleasure, and bringeth dayly to me more pleasure and more, that, in respect of it, all

other pleasures, in very deede, be but trifles and troubles unto me.'

"I remember this taulk gladlie, both because it is so worthie of memorie, and because also it was the last taulke that ever I had, and the last tyme that ever I saw that noble and worthie lady.

"The godlie counsels of Solomon and Jesus the sonne of Sirach, for sharpe keping in and bridlinge of youthe, are meant rather for fatherlie correction, than masterlie beating; rather for manners, than for learninge; for other places, than for scholes." Such are the effects of Fear in education.

ulation.

The *advantages* of Emulation are that it leads to that portion of knowledge for which it operates, and is attended with the chance of generating a habit to acquire knowledge. It is a bait for pride, which, when seized, may sink into the affections. The *evils* of emulation are, 1st., that it has a tendency to generate bad passion. A collector of shells gave thirty-six guineas for a shell; the instant he paid the money, he threw the shell upon the hearth, and dashed it into a thousand pieces: "I have now," said he, "the only specimen in England;" and, 2ndly, that, in general, it is only a temporary motive for acquiring knowledge. The object being gained, or the certainty of failure discovered, what motive is there for exertion, there are no more worlds to conquer?

This intellectual gladiatorship has not any in-

fluence upon the noblest minds Plato, Newton, Milton, Bacon. "It is," says Lord Bacon, "an unavoidable decree with us ever to retain our native candour and simplicity, and not attempt a passage to truth under the conduct of vanity; for, seeking real nature with all her fruits about her, we should think it a betraying of our trust to infect such a subject either with an ambitious, an ignorant, or any other faulty manner of treating it." And when surveying our different motives for acquiring knowledge, he says:—"We enter into a desire of knowledge sometimes from a natural curiosity and inquisitive appetite; sometimes to entertain our minds with variety and delight; sometimes for ornament and reputation; sometimes to enable us to victory of wit and contradiction; and most times for lucre and profession: and seldom sincerely to give a true account of our gift of reason for the benefit and use of man: as if there were sought in knowledge, a couch whereupon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down, with a fair prospect; or a tower of state for a proud mind to raise itself upon; or a fort or commanding ground for strife and contention; or a shop for profit or sale; and not a rich store-house for the glory of the Creator, and the relief of man's estate."

Of the strength of the love of knowledge who can doubt? Who can have passed an hour with

Love.

a child without perceiving his anxiety to know the cause of any thing and every thing around him. Ben Jonson, when a bricklayer's boy, worked with a trowel in one hand and a book in the other.

The love of knowledge is one of the most powerful of all human desires ; and, if not checked by injudicious associations, is irresistible. If left to itself, it surmounts all obstacles which are opposed by external circumstances : it is not diverted from its object by the tumult of business, the distresses of poverty, or the interruptions of a wandering life : it may, indeed, be impeded for a time, but it is never destroyed.

Over the mountains,
And over the waves ;
Under the fountains,
And under the graves ;
Under floods that are deepest
Which Neptune obey ;
Over rocks that are steepest
Love will find out the way.

Where there is no place
For the glow-worm to lie,
Where there is no space
For receipt of a fly :
Where the midge dares not venture,
Lest herself fast she lay,
If Love come, he will enter
And soon find out the way.

The love of knowledge is a permanent motive,

unattended with satiety, where satisfaction and appetite are perpetually interchangeable, and it generates good feeling. It is always anxious to forward those abilities which overpower its own. It is not the love of excelling, but the love of excellence, by which it is actuated.

It appears, therefore, that the modes of education are by direct, and by indirect instruction; and that the duties of an instructor are correctly stated by Lord Bacon in the *Advancement of Learning*, where, with his usual authority of conscious wisdom and happiness of familiar illustration, he says, "The delivery of knowledge is as of fair bodies of trees; if you mean to use the shoot as the builder doth, it is no matter for the roots; but if you mean it to grow as the planter doth, look you well that the slip hath part of the root."*

* See note E at the end.



RELIGIOUS ESTABLISHMENTS.

And, O, ye swelling hills, and spacious plains !
Besprent from shore to shore with steeple towers
And spires, whose " silent finger points to heaven ;"
Nor wanting, at wide intervals, the bulk
Of ancient minster.

May ne'er
That true succession fail of English hearts,
That can perceive, not less than heretofore
Our ancestors did feelingly perceive,
What in those holy structures ye possess
Of ornamental interest, and the charm
Of pious sentiment diffused afar,
And human charity, and social love.

MOST RESPECTFULLY INSCRIBED TO
THE LORD BISHOP OF LONDON.

B. M.

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RELIGIOUS ESTABLISHMENTS.

DAVID HUME.

“ Most of the arts and professions in a state are of such a nature, that, while they promote the interests of the society, they are also useful or agreeable to some individuals; and in that case, the constant rule of the magistrate, except, perhaps, on the first introduction of any art, is to leave the profession to itself, and trust its encouragement to those who reap the benefit of it. The artisans, finding their profits to rise by the favour of their customers, increase, as much as possible, their skill and industry; and, as matters are not disturbed by any injudicious tampering, the commodity is always sure to be at all times nearly proportioned to the demand.

“ But there are also some callings which, though useful and even necessary in a state, bring no particular advantage or pleasure to any individual; and the supreme power is obliged to alter its conduct with regard to the retainers of those professions. It must give them public encouragement in order to their subsistence; and it must provide against that negligence, to which

they will naturally be subject, either by annexing peculiar honours to the profession, by establishing a long subordination of ranks, and a strict dependance, or by some other expedient. The persons employed in the finances, armies, fleets, and magistracy, are instances of this order of men.

“ It may naturally be thought, at first sight, that the ecclesiastics belong to the first class, and that their encouragement, as well as that of lawyers and physicians, may safely be intrusted to the liberality of individuals, who are attached to their doctrines, and who find benefit or consolation from their spiritual ministry and assistance. Their industry and vigilance will, no doubt, be whetted by such an additional motive ; and their skill in their profession, as well as their address in governing the minds of the people, must receive daily increase, from their increasing practice, study, and attention.

“ But, if we consider the matter more closely, we shall find, that this interested diligence of the clergy is what every wise legislator will study to prevent ; because in every religion, except the true, it is highly pernicious, and it has even a natural tendency to pervert the true, by infusing into it a strong mixture of superstition, folly, and delusion. Each ghostly practitioner, in order to render himself more precious and sacred in the eyes of his retainers, will inspire them with the most violent abhorrence of all other sects, and

continually endeavour, by some novelty, to excite the languid devotion of his audience. No regard will be paid to truth, morals, or decency, in the doctrines inculcated. Every tenet will be adopted that best suits the disorderly affections of the human frame. Customers will be drawn to each conventicle by new industry and address, in practising on the passions and credulity of the populace. And in the end, the civil magistrate will find, that he has dearly paid for his pretended frugality, in saving a fixed establishment for the priests; and that in reality the most decent and advantageous composition which he can make with the spiritual guides, is to bribe their indolence by assigning stated salaries to their profession, and rendering it superfluous for them to be farther active, than merely to prevent their flock from straying in quest of new pastures. And in this manner ecclesiastical establishments, though commonly they arose at first from religious views, prove in the end advantageous to the political interests of society."

REV. H. MELVILL.

" I could not contend for the Established Church, merely because venerable by its antiquity, because hallowed by the solemn processions of noble thought which have issued from its recesses, or because the prayers and praises which many

generations have breathed through its services, seem mysteriously to haunt its temples, that they may be echoed by the tongues of the living : but as the great safeguard and propagator of unadulterated Christianity; the defender, by her articles, of what is sound in doctrine, and, by her constitution, of what is apostolic in government ; the represser, by the simple majesty of her ritual, of all extravagance, the encourager, by its fervour, of an ardent piety—I can contend for the continuance amongst us of the Establishment, as I would for the continuance of the Gospel.”

DR. CHALMERS.

“It is about one hundred years ago since the great dissent from the church of Scotland commenced ; and in this land of toleration they have been at perfect liberty to traverse the whole length and breadth of that land. In a population of about half a million, the whole amount of the product arising from their exertions, the whole fruit of what has been called “ the voluntary principle” has certainly not exceeded six churches, wherein the stated Gaelic service is performed. The establishment has contributed one hundred and sixty churches to that people. Within these few years—and it is a *proof* that there is no want of materials for the success of private adventurers,—within these few years by a single fiat of the

legislature acting on the principle of an establishment, there were decreed no less than forty government churches; and these, I am happy to say, followed up in general by a pure and conscientious exercise of the patronage, are now filled with as many flourishing congregations—people who would never have had any thing like a steady supply of Christian ordinances without the extension of the principle of an establishment to them also.

“ Suppose the establishment overthrown,—we are warranted to affirm that on the event of its being overthrown there would arrive no compensation for the present regular supply,—there would arrive no compensation for its fulness. Instead of the frequent parish church (that most beautiful of all spectacles to a truly Scottish character, because to him the richest in moral association—and to whom, therefore, its belfry, beating forth from among the thick verdure of the trees which embosom it, is the sweetest and fairest object in the landscape)—instead of this we should behold the rare, and the thinly-scattered meeting-houses; for large and convenient churches, we should have nothing but precarious and transient itineracies; the old established habits of Sabbath attendance,—now as constant, in most of our districts, as the weekly recurrence of the parish bell,—would necessarily disappear: in a moral sense, they would become the waste and the howling wilderness of Scotland.

We feel quite assured that under this withering disorder, a rude and outlandish aspect would gather on the face of our people. The cities might be somewhat served as heretofore, but the innumerable hamlets would be forsaken and neglected, just as they were anterior to an establishment at all; our peasants would again become pagans, and the plain ritual of Christianity would sink into the brutality, and the rude inorganization of paganism.

“ But, without enlarging on this,—in which, however, there lies much of the strength of our case,—you are aware that some have advocated the principle of free trade in Christianity, as if the supply always suited itself to the demand; but, in point of fact, it is just because the supply would not suit itself to the demand, that it would be so certainly followed up by the adoption of an establishment. There is no such demand for Christianity as for the articles of merchandize, therefore the principle does not apply: the cases are utterly distinct and dissimilar.”

BISHOP TAYLOR.

“ In this great storm, which hath dashed the vessel of the church all in pieces, I have been cast upon the coast of Wales, and in a little boat thought to have enjoyed that rest and quietness, which in England in a greater I could not hope

for. Here I cast anchor, and thinking to ride safely, the storm followed me with so much impetuous violence, that it broke a cable, and I lost my anchor; and here again I was exposed to the mercy of the sea, and the gentleness of an element that could neither distinguish things nor persons. And but that he who stilleth the raging of the sea, and the noise of his waves, and the madness of his people, had provided a plank for me, I had been lost to all the opportunities of content or study. While I was troubled with these thoughts, and busy to find an opportunity of doing some good in my small proportion, still the cares of the public did so intervene, that it was as impossible to separate my design from relating to the present, as to exempt myself from the participation of the common calamity; still half my thoughts was (in despite of all my diversions and arts of avocation) fixed upon and mingled with the present concerns.

“ I shall only crave leave that I may remember Jerusalem, and call to mind the pleasures of the temple, the order of her services, the beauty of her buildings, the sweetness of her songs, the decency of her ministrations, the assiduity and economy of her priests and Levites, the daily sacrifice, and that eternal fire of devotion that went not out by day nor by night; these were the pleasures of our peace: and there is a remanent felicity in the very memory of those spiritual

delights which we then enjoyed as antepasts of heaven, and consignations to an immortality of joys. And it may be so again when it shall please God, who hath the hearts of all princes in his hand, and turneth them as the rivers of waters; and when men will consider the invaluable loss that is consequent, and the danger of sin that is appendant, to the destroying such forms of discipline and devotion in which God was purely worshipped, and the church was edified, and the people instructed to great degrees of piety, knowledge, and devotion."

THE BARRISTER.

THIS CHARACTER OF A BARRISTER IS
MOST RESPECTFULLY INSCRIBED TO SIR
EDWARD SUGDEN.

B. M.

THE BARRISTER.

THIS character of the Barrister is “after the manner of Fuller.”

SECTION I.

HIS DUTY TO HIMSELF.

1. *Before he engages as a student he considers his health*,—whether it will enable him to encounter sedentary confinement, continued intensity of thought, the exertion of long and frequent pleadings in hot and crowded courts, and the anxiety ever attendant upon the consciousness of being intrusted with the happiness of others.

2. *He considers the fitness of his intellect for the profession of the law*,—whether he has invention to find, judgment to examine, memory to retain, and a prompt and ready delivery. He is mindful that a man may be miserable in the study of the law, who might have been serviceable to his country at the spade or the plough.

3. *He duly considers his motive for engaging in the profession*.—It is not fame, but honourable

fame ; it is not wealth, but wealth worthily obtained ; it is not power, but power gained fairly and exercised virtuously ; it is not the promising and pleasing thoughts of litigious terms, fat contentions, and flowing fees, but the heavenly contemplation of justice and equity. His plans will not be subservient to considerations of rewards, estate, or title ; these will not have precedence in his thoughts, to govern his actions, but follow in the train of his duty.

He enters his profession, mindful of the admonition of Lord Bacon. “ We enter into a desire of knowledge, sometimes from a natural curiosity and inquisitive appetite ; sometimes to entertain our minds with variety and delight ; sometimes for ornament and reputation ; sometimes to enable us to victory of wit and contradiction ; and most times for lucre and profession ; and seldom sincerely to give a true account of our gift of reason, for the benefit and use of man :—as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit ; or a terrace for a wandering and variable mind to walk up and down, with a fair prospect ; or a tower of state for a proud mind to raise itself upon ; or a fort or commanding ground for strife and contention ; or a shop for profit or sale ; and not a rich storehouse for the glory of the Creator, and the relief of man’s estate.”

4. *He is careful of his health.*—He remembers

that the foundation of happiness in life, and of excellence in his profession, is health of body. His rule, therefore, is, *ne quid nimis*. He is warned by an eminent lawyer, who said, "I will not sit up more than three nights together for any attorney in London." He remembers the admonition of Lord Bacon, "Although the world to a Christian travelling to the land of promise be, as it were, a wilderness, yet that our shoes and vestments be less worn away while we sojourn in the wilderness, is to be esteemed a gift coming from divine goodness."

5. *He is industrious.*—"I have two tutors, said King Edward to Cardan, Diligence and Moderation." So our student will be on his guard against indolence, fickleness, irresolution, immoderate love of amusements, and against every ensnaring and dissipated habit; the natural effect of an overgrown, wealthy, and luxurious capital.

6. *He stores his mind with the general principles of law.*—The tutor to King Edward the Sixth said, "I will not debase my royal pupil's mind with the nauseated and low crumbs of a pedant, but will ennoble it with the free and high maxims of a statesman. The stream must fail which is not supplied from the fountain."

Lord Bacon, in his entrance on Philosophy, says: "And because the partitions of sciences are not like several lines that meet in one angle; but rather like branches of trees, that meet in one

stem ; which stem, for some dimension and space, is entire and continued, before it break and part itself into arms and boughs ; therefore the nature of the subject requires, before we pursue the parts of the former distribution, to erect and constitute *one universal science*, which may be the mother of the rest ; and that in the progress of sciences, a portion, as it were, of the common highway may be kept, before we come where the ways part and divide themselves.”*

Our lawyer, therefore, studies the law of laws —“ *justitia universalis*,”—the fixed poles, which, however the law may turn, stand immoveable.

7. *He studies human nature.*—He remembers the maxim, “ Pour diriger les mouvemens de la poupée humaine, il faudroit connoître les fils qui la meuvent.” He remembers the words of Lord

* And in his entrance on the science of Human Nature, he thus speaks to the same effect :

“ Now let us come to that knowledge, whereunto the ancient oracle directeth us, which is the knowledge of ourselves : which deserves the more accurate handling by how much it toucheth us more nearly. This knowledge is to man the end and term of knowledges ; but of nature herself, a portion only. And generally let this be a rule, that all divisions of knowledges be so accepted and applied, as that they may rather design forth and distinguish sciences into parts, than cut and

Bolingbroke: " I might instance, in other professions, the obligations men lie under of applying themselves to certain parts of history, and I can hardly forbear doing it in that of the law ; in its nature the noblest and most beneficial to mankind, in its abuse and abasement the most sordid and the most pernicious. A lawyer now is nothing more, I speak of ninety-nine in a hundred at least, to use some of Tully's words, '*nisi leguleius quidam cautus, et acutus, præco actionum, cantor formularum, auceps syllabarum*:' but there have been lawyers that were orators, philosophers, historians: there have been Bacons and Clarendons. There will be none such any more, till in some better age, true ambition or the love of fame prevails over avarice; and till men find leisure and encouragement to prepare themselves for the exercise of this profession, by climbing up to the

pull them asunder into pieces; that so the continuance and entireness of knowledges may ever be preserved. For the contrary practice hath made particular sciences to become barren, shallow, and erroneous, while they have not been nourished, maintained, and rectified, from the common fountain and nursery. So we see Cicero the orator complained of Socrates, and his school, that he was the first that separated philosophy and rhetoric; whereupon rhetoric became a verbal, and empty art."

‘vantage ground’ of science, instead of groveling all their lives below, in a mean but gainful application to all the little arts of chicane. Till this happen, the profession of the law will scarce deserve to be ranked among the learned professions: and whenever it happens, one of the vantage grounds to which men must climb, is metaphysical, and the other historical knowledge. They must pry into the secret recesses of the human heart, and become well acquainted with the whole moral world, that they may discover the abstract reason of all laws: and they must trace the laws of particular states, especially of their own, from the first rough sketches to the more perfect draughts; from the first causes or occasions that produced them, through all the effects, good and bad, that they produced.”

8. *He studies the law which he is to practise, with due consideration of the law of other countries,*—and, that he may practise with effect, he is not unmindful that eloquence is to knowledge what colours are to a picture.

9. *He is careful of his times of recreation.*—He never forgets the old adage, “Tell me your amusements, and I will tell you what you are.” He knows that the employment of times of recreation, is susceptible of every variety between the lowest sensuality and the highest intellectual pleasures: between the “silence of Archimedes in his study, and the stillness of a sow at her

wash;" between the drunken revelries of Jefferies, and the calm occupations of Sir Matthew Hale.

"When a magistrate," says the author of the life of the Chancellor de l'Hôpital, "returned to his family, he had little temptation to stir again from home. His library was necessarily his sole resource; his books his only company. To this austere and retired life, we owe the Chancellor de l'Hôpital, the President de Thou, Pasquier, Loisel, the Pithous, and many other ornaments of the magistracy."

10. *When his name is up, his industry is not down.*—He does not think it virtuous to plead by his credit, but by his study. This is the duty of the good advocate; but commonly physicians, like beer, are best when old; and lawyers, like bread, when they are new and young.

11. *He relies with confidence upon the power of industry and integrity.*—He does not doubt the truth of the old maxim, "Good counsellors never lack clients." Long suffering is a lesson in every part of our lives; in no part of life is it more necessary than in the arduous profession of the law: the greatest men it has produced have, at some period of their professional lives, been ready to faint at their long and apparently fruitless journey; and they would have fainted, had they not been supported by a confidence in the power of character and industry by which they broke out into light and glory at the last, exhibiting the

splendid spectacle of great talents long exercised by difficulties, and high principles never tainted by any of the arts by which men sometimes become basely rich, or dishonourably great.*

12. *He considers how his profession may tend to warp his mind.*—He remembers the words of Lord Bacon: “We every one of us have our particular den or cavern, which refracts and corrupts the light of nature; either because every one has his respective temper, education, acquaintance, course of reading and authorities, or from the difference of impressions, as they happen in a mind prejudiced or prepossessed, or in one that is calm and equal.” As the divine, from constantly teaching, is in danger of being wise in his own conceit; the physician, from constantly seeing man in an abject state, of losing his reverence for human nature; the soldier, of being ignorant, debauched, and extravagant; so against the idols of lawyers, moral and mental, our lawyer will be upon his guard.

* “I have heard it observed, that those men who have risen to the greatest eminence in the profession of law, have been in general such as had at first, an aversion to the study. The reason probably is, that to a mind fond of general principles, every study must be at first disgusting, which presents to it a chaos of facts apparently unconnected with each other. But this love of arrangement, if united with persevering industry, will at last conquer every difficulty: will introduce order into what seemed on a superficial view

13. *He is cautious that the indiscriminate defence of right and wrong does not lower his high sentiments, or weaken his love of truth.*—

In the constitution of our courts, and of the courts in most, if not in all civilized countries, it has been deemed expedient, for the purpose of eliciting the truth, both of law and of fact, that the judge should hear the opposite statements of experienced men, who, in a public assembly, may

a mass of confusion, and reduce the dry and uninteresting detail of positive statutes into a system comparatively luminous and beautiful.

“ The observation, I believe, may be made more general, and may be applied to every science in which there is a great multiplicity of facts to be remembered. A man destitute of genius may, with little effort, treasure up in his memory a number of particulars in chemistry or natural history, which he refers to no principle, and from which he deduces no conclusion; and from his facility in acquiring this stock of information, may flatter himself with the belief that he possesses a natural taste for these branches of knowledge. But they who are really destined to extend the boundaries of science, when they first enter on new pursuits, feel their attention distracted, and their memory overloaded with facts among which they can trace no relation, and are sometimes apt to despair entirely of their future progress. In due time, however, their superiority appears, and arises in part from that very dissatisfaction which they at first experienced, and which does not cease to stimulate their inquiries, till they are enabled to trace, amidst a chaos of apparently unconnected materials, that simplicity and beauty which always characterise the operations of nature.”

D. Stewart.

be more able than the suitors, to do justice to the causes upon which their interests depend. A more efficacious mode to disentangle difficulty, to expose falsehood, and discover truth, was, perhaps, never devised. It prevents the influence of passions, by which truth may be disturbed, and calls in aid every intellectual power by which justice may be advanced.

But however useful this practice may be for the protection of public justice, it is not without danger to the individual by whom it is practised. It has a tendency, unless counteracted by strength of mind and vigilance, to generate in him indifference to truth on other occasions; and, when the distant prospect appears desirable, to induce him not to be very scrupulous as to the foulness of the road over which he has to pass to attain it.

14. *He does not suffer himself to be inflated by imaginary importance.*—Intrusted with the management of other men's concerns; consulted and paid for advice; living in private, or within the circle of men engaged in similar pursuits, have a tendency to inflate us into self-importance. Our lawyer, therefore, does not forget the hint given by Chaucer, in his description of the "serjeant at law"—

"No where so busy a man as he then was,
And yet he seemed busier than he was."

Nor does he forget the lawyer in the novel, who was "hurried, and driven, and torn out of his life; and repeated many times, that if he could cut himself into four quarters, he knew how to dispose of every one."

When Cromwell was displeased with Sir Matthew Hale, for having dismissed a packed jury, and, on his return from the circuit, said to him, in anger, "You are not fit to be a judge;" all the answer Sir Matthew made was, "It was very true."

15. *His general caution is increased, if he has risen from an obscure situation.*—It is said that mud walls are apt to swell when the sun shines upon them. A quack struts with more solemnity than a regular physician.

16. *He is cautious not to form an improper estimate of the nature of power:* not to mistake what is of the earth earthy, for what is of the Lord from heaven.—Power to do good is the true and lawful end of aspiring; for good thoughts, though God accept them, yet towards men, are little better than good dreams, except they be put in act; and that cannot be, without power and place as the vantage and commanding ground. Merit, and good works are the end of man's motion; and conscience of the same, is the accomplishment of man's rest; for, if a man be partaker of God's theatre, he shall likewise be partaker of God's rest. *Et conversus Deus, ut*

aspiceret opera, quæ fecerunt manus suæ, vidit quod omnia essent bona nimis, and then the Sabbath.

17. *He is vigilant that his profession may not contract his mind.*—True vision depends upon the power of contracting and dilating the sight. The elephant can read a tree and pick up a pin. Our lawyer, therefore, remembers that, if law has a tendency to quicken and invigorate the understanding, it may not have the same tendency to open and liberalise the mind.

18. *He does not imagine that knowledge is centred in the law.*—It is said, of a lawyer of the present times, that he used to boast of his never having opened any book but a law-book. The poor man is dead, and will be forgotten with his own pleadings.

Another celebrated lawyer, after a high encomium upon the powers displayed by Bacon in his reading on the statute of uses, says,—“What might we not have expected from the hands of such a master, if his vast mind had not so embraced within its compass the whole field of science, as very much to detract from professional studies!”

In the presentation-copy, by Bacon, to Sir Edward Coke, of the “*Novum Organum*,” there is written by the hand of Sir Edward, under the handwriting of Bacon—

Auctori consilium,
 Instaurare paras, veterum documenta sophisma
 Instaura leges, justitiam que prius.

**And, over the device of the ship passing between
 Hercules' pillars—**

It deserveth not to be read in schools,
 But to be freighted in the ship of fools.

19. *He is cautious that his habitual attention to forms does not make him lose sight of the substance.*—In the year 1765, the important question with respect to the propriety of taxing America, as she was not represented in parliament, was discussed in the House of Commons: the debate occupied the attention of the house for three successive days, and called forth all the ability of the country. At the conclusion of the third debate, at three o'clock in the morning, Sir James Marriott, Judge of the Court of Admiralty, rose. He said, "That upon this important subject he could not conscientiously give a silent vote, particularly as the question appeared to him, during the whole argument, to have been entirely mistaken; the question discussed had been with reference to the propriety of taxing America, as she was not represented; whereas, in truth and in fact, America was represented; for upon our first landing in America, we took possession of that continent as part and parcel of the manor of East Greenwich, in the county of Kent."

Upon hearing the witches in Macbeth say, "We are doing a deed without a name," a lawyer in the pit exclaimed, "Then it's not worth a farthing."

The lawyer in Hogarth insists that an elector who had lost his arm, cannot be sworn, as he cannot take the book in his hand.

20. *He does not suppose all his fellow-creatures under the influence of bad passions, from the effects of vice which he daily witnesses.*—Against this tendency Lord Bacon warns all students; saying, "As the fable goes of the basilisk, that if he see a man first, the man dies; but if a man see him first, the basilisk dies; so it is with frauds, impostures, and evil arts; if a man discover them first, they lose their power of doing hurt; but if they prevent, then, and not otherwise, they endanger."

The young physician, when he attends the hospitals, sees the ruins of human nature: bodies laid up in heaps, like the bones of a destroyed town, *hominis precarii spiritus et male hærentis*, men whose souls seem borrowed, and kept there by art and the force of medicine; whose miseries are so great, that few people have charity or humanity enough to visit them; or, visiting them, to do more than pity, in civility, or with a transient prayer: but the young man does not, from these sad scenes, infer that all men are thus afflicted. So, our lawyer does not, in his haste,

say that all men are liars. When he assists in punishing the robbers, he does not forget the good Samaritan, who bound up the wounds of the way-faring man ; and, when called upon to censure the sins of the woman at the feast, he is not unmindful that she may have her store of precious ointment to pour on the feet of her master.

SECTION II.

HIS DUTY TO HIS CLIENT.

1. In considering his duty to his client, he reflects upon the propriety of his acting ; upon the person for whom he should act ; and his mode of acting.

2. *He considers the principle upon which the profession of an advocate is founded.*—From our tendency to err, the utmost caution is requisite in the discovery of truth, both in the natural and moral world. “ If,” says Lord Bacon, “ you infer that the rays of celestial bodies are hot, because the rays of the sun excite heat, remember that the rays of the moon are cold. If you infer that the blood of animals is warm, because human blood is warm, remember that the blood of fish is cold. Examine, therefore, before you decide. Try all

things ; weigh all things. When the different sons of Jesse were brought before Samuel in the house, he asked for David, who was absent in the field."

If this caution ought, in general, to be observed in the discovery of truth, what vigilance must be requisite when deciding upon human conduct? Who can tell all the windings and turnings, all the hollownesses and dark corners of the mind? It is a wilderness in which a man may wander more than forty years, and through which few have passed to the promised land. Wisdom, therefore, is always anxious to assist its own judgment by the opinions of others: "Lord Bacon lit his torch at every man's candle."

Requisite as caution is, in forming a correct judgment upon human conduct in general, what difficulties attend the discovery of truth in a court of justice, amidst a conflict of passions endeavouring to mislead, and where sensibility is often least able to do justice to itself. When the general feeling of the public respecting the dilatoriness of the Chancellor D'Aguessau was respectfully communicated to him by his son, "My child," said the Chancellor, "when you shall have read what I have read, seen what I have seen, and heard what I have heard, you will feel that if on any subject you know much, there may be also much that you do not know ; and that something even of that you know may not, at the

moment, be in your recollection. You will then, too, be sensible of the mischievous and often ruinous consequences of even a small error in a decision, and conscience, I trust, will then make you as doubtful, as timid, and consequently as dilatory, as I am accused of being." To aid the judge, therefore, in eliciting the truth, it has been deemed expedient, that he should hear the opposite statements of experienced men, who, in a public assembly, may be more able than the suitors to do justice to the causes upon which their interests depend.

3. *He examines the reasons in favour and in opposition to this principle.*—That the judge should be assisted by hearing every reason which can be urged, appears indisputable. If a judge is called upon to decide on any doubtful question, in chemistry, for instance, would it not be desirable that he should hear the conflicting sentiments of the same chemist, or of two eminent chemists? Or in a doubtful question of insanity, to hear the opposite sentiments of the same physician, or of two eminent physicians? Opposite statements by the same individual is the process in our own minds, and to which, after having heard all and weighed all, we are obliged to resort; and it is a process not unknown in former times. When Alexander was feasting one night where Calisthenes was at the table, it was moved by some after supper, for entertainment sake, that

Calisthenes, who was an eloquent man, might speak of some theme or purpose, at his own choice: which Calisthenes did; choosing the praise of the Macedonian nation for his discourse, and performing the same with so good manner, as the hearers were much ravished: whereupon Alexander, nothing pleased, said, "It was easy to be eloquent upon so good a subject." "But," saith he, "turn your style, and let us hear what you can say against us:" which Calisthenes presently undertook, and did with that sting and life, that Alexander interrupted him, and said, "The goodness of the cause made him eloquent before, and despite made him eloquent again."

In the Harleian MSS., in the British Museum, it is said that Elizabeth, Queen of England, was a princess most entirely beloved of the people, for during her government pure justice and mercy did overflow in all courts of judicature. "And in this peereless Queen's reigne it is reported that there was but one Serjeant at Law at the Common Pleas bar (called Serjeant Benlowes) who was ordered to plead both for the plaintiff and defendant, for which he was to take of each party ten groats only and no more; and to manifest his impartial dealing to both parties, he was therefore to wear a party-coloured gown, and to have a black cap on his head, of imperial justice, and under it a white linen coiffe, of innocence."

The statements by opposite advocates may not

be most beneficial to the practitioner ; and, as the advocate may profess feelings which he does not feel, and may support a cause which he knows to be wrong ; as it is a species of acting without an avowal that it is acting, it may appear at variance with some of our best feelings. It is, however, nothing but appearance. The advocate is in reality an officer assisting in the administration of justice, and acting under the impression that truth is elicited and difficulties disentangled by the opposite statements of able men. He is only troubling the waters, that they may exert their virtues.

4. *Satisfied with the principle upon which the profession of an advocate is founded, he enters on his duties.*

5. *He does not mix himself with the client or the cause, with the slanderer, the adulterer, the murderer, or the traitor, whom it may be his duty to defend. He lends his exertions to all ; himself to none.*

6. *The result of the cause, except as far as he has an opinion of right, independent of the parties, is to him a matter of indifference. It is for the court to decide : it is for him to argue.*

7. *In general he does not exercise any discretion as to the suitor for whom he is to plead.—* If a barrister were permitted to exercise any discretion as to the client for whom he will plead, the course of justice would be interrupted by pre-

judice to the suitor, and the exclusion of integrity from the profession. The suitor would be prejudiced in proportion to the respectability of the advocate who had shrunk from his defence, and the weight of character of the counsel would be evidence in the cause. Integrity would be excluded from the profession, as the counsel would necessarily be associated with the cause of his client.

“ From the moment,” says Erskine, in his defence of Thomas Paine, “ that any advocate can be permitted to say that he will or will not stand between the crown and the subject arraigned in the court where he daily sits to practise, from that moment the liberties of England are at an end.

“ If the advocate refuses to defend, from what he may think of the charge or of the defence, he assumes the character of the judge; nay, he assumes it before the hour of judgment; and, in proportion to his rank and reputation, puts the heavy influence of, perhaps a mistaken opinion, into the scale against the accused, in whose favour the benevolent principle of English law makes all presumptions, and which commands the very judge to be his counsel.”

Our advocate, therefore, does not exercise any discretion; to him it is a matter of indifference, whether he appears for the most unfortunate, or the most prosperous member of the community;

for the poorest bankrupt, or the noblest peer of the realm ; for a traitor, or for the King.

8. *In some extreme cases he declines to act as advocate when the appearance of opposition is in violation of some of our best feelings.*—He will not, like *Lucius*, proceed in judgment against his own sons :

“ *Infelix, utcumque ferent ea fata minores.*”

In these cases, before he acts or declines to act, he duly weighs his relative duties.

9. *He does not exercise any discretion, from his opinion of the goodness or badness of the cause.*—Burnet, in his *Life of Sir Matthew Hale*, says, “ If he saw a cause was unjust, he for a great while would not meddle further in it, but to give his advice that it was so. If the parties after that would go on, they were to seek another counsellor, for he would assist none in acts of injustice. If he found the cause doubtful or weak in point of law, he always advised his clients to agree their business. Yet afterwards he abated much of the scrupulosity he had about causes that appeared at first view unjust : there once happened to be two causes brought to him, which by the ignorance of the party, or their attorney, were so ill represented to him, that they seemed to be very bad, but he, inquiring more narrowly into them, found they were really very good and just. So after this he slackened much of his former strictness,

of refusing to meddle in causes upon the ill circumstances that appeared in them at first."

"But what do you think," said Mr. Boswell to Dr. Johnson, "of supporting a case you know to be bad?" Johnson: "Sir, you do not know it to be good or bad till the judge determines it. I have said that you are to state facts fairly; so that your thinking, or what you call knowing, a cause to be bad, must be from reasoning, must be from your supposing your arguments to be weak and inconclusive. But, sir, that is not enough. An argument which does not convince yourself, may convince the judge to whom you urge it; and, if it does not convince him, why, then, sir, you are wrong, and he is right. It is his business to judge; and, you are not to be confident in your opinion that a cause is bad, but to say all you can for your client, and then hear the judge's opinion."

10. *He acts for the party by whom he is retained, as long as his services are required, and no longer; and, when no longer required, he may plead for his opponent.*—In the case of Mr. Shelly, argued in the Court of Chancery, a few years ago, all the King's counsel were retained against Mr. Shelly. In a cause, some years since, at Carlisle, between a peer and three orphan children of his steward, the peer retained every counsel at the bar; and he succeeded in retaining the property till his death, when it was

returned with interest and costs by his noble successor. Our advocate knows that opulence does not possess this power to oppress its opponent, by sending one brief to a counsel at the commencement of a suit, and then rejecting him.

11. *He is ever ready to defend the accused ;* particularly if the accusation is a pretext to violate the rights and liberties of his countrymen. If in the triumphant establishment of unwelcome innocence, he provokes the powerful, he secures what is far better—his own approbation, and the love and respect of the virtuous. If ever the praises of mankind are sweet, “ if it is ever allowable to a christian to breathe the incense of popular favour, it is,” says an eloquent divine, “ when the honest, temperate, unyielding advocate, who has protected innocence from the grasp of power, is followed from the hall of judgment by the prayers and blessings of a grateful people.”

12. *He is cautious in listening to the complaints of poverty,* knowing that true charity opens its eyes before it raises its hand ; but when convinced that justice requires his exertions, he readily assists those who are unable to assist themselves, always with his time, his talents, and attention, and, when necessary, with his purse.

13. *He is anxious to prevent or terminate litigation.*—There are more differences settled in his chamber than in Westminster Hall. Where

the contest is a bubble blown up by malice, he endeavours to disperse it. He makes not a Trojan siege of a suit, but seeks to bring it to a set battle in a speedy trial.

14. *Before he enters the field he surveys his forces*; which consist of his knowledge; his integrity; his proper estimate of worldly power; his liberty of speech; the succour and sanctuary of a free press; and public sympathy. He knows that the administration of justice mainly depends upon the ability and integrity of the bar. Who, in times when our liberties are threatened, when power is attempting to extend its influence; who but men of ability can be expected to resist these invasions? Is it to be expected that the herd who follow any body that whistles to them, or drives them to pasture, will have the honesty and courage, upon such occasions, to despise all personal considerations, and to think of no consequences but what may result to the public from the faithful discharge of their sacred trust?

15. *He is diligent in discovering the merits of his client's case.*—He remembers the old adage, “They who are quick in searching, seldom search to the quick.”

16. *If the cause be difficult, his diligence is the greater to find it out.*—If a leading case be out of his practice, he will take pains to trace it through the books, and prick the footsteps thereof, wheresoever he finds it.

17. *He never intentionally mistates either facts or law.*—"Sir Matthew Hale abhorred," says Burnet, "these too common faults of misreciting evidence, quoting precedents or books falsely, or asserting things confidently, by which ignorant juries or weak judges are too often wrought on. He pleaded with the same sincerity that he used in the other parts of his life."

18. *He exerts his power to strengthen his own case, and weaken his opponent's,* because he knows that, taking all things into consideration, justice is best promoted by collision of intellect, and that the whole truth will be eviscerated by the opposite counsel, or that the intelligence which presides will not permit truth to be misrepresented by any partial examination. We do not say, "What is truth?" and go out immediately.

19. *If he is obliged to arraign the acts of those in high station, he approaches them with the simplicity but with the courage of truth,* who is fabled to be white robed, because she can have no stain or tinge of malice.

20. *He is strenuous in the cause of his client: and, regardless of every obstacle, goes right onward in his course.* The hard-minded and mistaken Jefferies, said to Mr. Wallop, on Baxter's trial, "I observe you are in all these dirty causes, and were it not for you gentlemen of the long robe, who should have more wit and honesty than to uphold these factious knaves by the chin,

we should not be at the pass we are at." Similar language disgraced the bench on the trial of the seven bishops; but Mr. Hale and Mr. Somers were not likely to be deterred by such conduct from the discharge of their duties.

21. *In the discharge of his duty, he knows no fear.*—When Sir Matthew Hale, in the case of Lord Craven, pleaded so forcibly for his client, that, in those miserable times, he was threatened by the then Attorney General with the vengeance of the government, "I am pleading," he replied, "in defence of those laws which the parliament have declared they will maintain and preserve; I am doing my duty to my client, and I am not to be daunted." So our advocate has always the honesty and courage to despise all personal considerations, and not to think of any consequence but what may result to the public from the faithful discharge of his sacred trust.

SECTION III.

HIS DUTY TO THE COURT.

1. *He is ever mindful of the respect due to the court:*—whether it is the highest or lowest tribunal in the country, the House of Lords, or the

Court of Pie Poudre, it is the place where justice is administered and is a hallowed place.

“ When baseness is exalted, do not bate
The place its honour, for the person’s sake.
The shrine is that which thou dost venerate,
And not the beast, that bears it on his back.
I care not though the cloth of state should be
Not of rich arras, but mean tapestrie.”

Herbert.

2. *If insulted he is more sensible of the injury to good feeling than to himself.*—He is not so ignorant of human nature as not to expect haughtiness from the proud, contempt from the rich, ill manners from the vulgar, foolish talking and impertinence from the ignorant and conceited ;—he does not expect to gather figs of thorns.

When Dr. Franklin came to England to implore the attention of our government to the representations made by America, he was ordered to attend at the privy council, where he was grossly insulted by Mr. Wedderburn ; at the sallies of whose wit all the members of the council, except Lord North, were in fits of laughter. A day or two after he said to Mr. Lee, one of his counsel, “ that to Mr. Wedderburn’s conduct he was indifferent, but he was, indeed, sincerely sorry to see the lords of the privy council behave so indecently.”

3. *If insulted by an equal, he does not forget the respect due to the court, but suppresses his*

feelings until he has retired.—Shallow streams are agitated by the wind, deep streams flow on. He knows that this tranquillity may have the appearance of timidity, but he heeds it not. Alas, what is the appearance of any thing? The little birds perch upon the image of an eagle. Quos ego—sed motos præstat componere fluctus, is his feeling.

When the ecclesiastic insulted Don Quixote before the duke, the knight rose in indignation, but instantly said, “ The place where I am, and the presence of the persons before whom I now stand, and the respect which I always have had and always shall have for men of your profession, tie up the hands of my just indignation.”

4. *If a judge forget himself, and the infirmities of human nature appear through the ermine*, he laments that the charity of patience and the conduct of a gentleman should be found only in the advocate. He says with Sir Edward Coke, “ If a river swelleth beyond the banks, it soon loseth its own channel; but, if another punish me by doing what is wrong, I will not punish myself.”

5. *If he forget himself and yield to anger, he does not suffer it to rankle in his mind.*—He remembers the anger of Hooker, which is said to have been like a phial of clear water, that, when shaken, beads at the top, but instantly subsides without soil or sediment of unkindness.

6. *He does not interfere after the judge has decided.*—He knows that perfection in the administration of justice consists in causes being fully heard, deeply considered, and speedily decided. When the cause has been fully heard, the advocate's duty is terminated. "Let not the counsel at the bar," says Lord Bacon, "chop with the judge, nor wind himself into the handling of the cause anew, after the judge hath declared his sentence."

SECTION IV.

HIS DUTIES TO HIS PROFESSION.

1. *Having shared the fruits, he endeavours to strengthen the root and foundation of the science of law.*—"I hold," says Lord Bacon, "that every man is a debtor to his profession, from the which, as men do of course seek to receive countenance and profit, so ought they of duty to endeavour themselves, by way of amends, to be a help and ornament thereunto:" and Sir Edward Coke, differing as he did from Lord Bacon upon all subjects, except the advancement of their noble profession, expresses the same sentiment, almost in the same words. "If this," he says, "or any other of my works, may in any sort, by the goodness of Almighty God, who hath enabled me here-

unto, tend to some discharge of that great obligation of duty wherein I am bound to my profession, I shall reap some fruits from the tree of life, and I shall receive sufficient compensation for all my labours."

2. *He resists injudicious attempts to alter the law.*—Knowing that zeal is more frequent than wisdom, that the meanest trade is not attempted without an apprenticeship, but every man thinks himself qualified by intuition for the hardest of all trades, that of government, he is ever ready to resist crude proposals for amendment: his maxim is, "to innovate is not to reform."

Lord Bacon, zealous as he was for all improvement; believing, as he did, in the omnipotence of knowledge, that "the spirit of man is as the lamp of God, wherewith he searcheth the inwardness of all secrets;" and branding the idolaters of old times as a scandal to the new, says, "It is good not to try experiments in states, except the necessity be urgent, or the utility evident; and well to beware that it be the reformation that draweth on the change, and not desire of change that pretendeth the reformation: that novelty, though it be not rejected, yet be always suspected; and, as the Scripture saith, 'that we make a stand upon the ancient way, and then look about us, and discover what is the straight and right way, and so to walk in it.'"

3. *He does not resist improvement of the law.*

—Tenacity in retaining opinion, common to us all, is one of Lord Bacon's "Idols of the Tribe," and attachment by professional men to professional knowledge is an "Idol of the Den" common to all professions. "I hate the steam-boat," said an old Greenwich pensioner; "it's contrary to nature." Our advocate, therefore, is on his guard against this idolatry. He remembers that the lawyers, and particularly St. Paul, were the most violent opposers of Christianity, and that the civilians, upon being taunted by the common lawyers with the cruelty of the rack, answered, "*Non ex sævitiâ, sed ex bonitate talia faciunt homines.*" He does not forget the lawyer in the Utopia, who, when the Archbishop of Canterbury, venerable for his age and learning, said, "Upon these reasons it is that I think putting thieves to death is not lawful," the counsellor answered, "That it could never take place in England without endangering the whole nation." As he said this, he shook his head, made some grimaces, and held his peace.*

* Pastoret, a French judge, who wrote on penal laws, "*Je voudrais pouvoir défendre l'humanité sans accuser notre législation; mais qu'est la loi positive auprès des droits immuables de la justice et de la nature? Des magistrats même, je ne me le dissimule point, sont opposés aux réformes désirés par la nation entière. Nourris dans une connoissance intime de la jurisprudence pénale, ayant pour elle l'attachement si commun pour des idées anciennes,*

4. *He is aware that lawyers are not the best improvers of law.*—During a debate in the House of Lords, June 13, 1827, Lord Tenterden is reported to have said, "That it was fortunate that the subject (the amendment of the laws) had been taken up by a gentleman of an enlarged mind (Mr. Peel), who had not been bred to the law ; for those who were, were rendered dull, by habit, to many of its defects."

And Lord Bacon says, "*Qui de legibus scripserunt, omnes vel tanquam philosophi, vel tanquam jurisconsulti, argumentum illud tractaverunt. Atque philosophi proponunt multa dicta*

ils y sont encore attachés par un sentiment plus noble. Leur vertu a souvent adouci la sévérité de la loi, et elle leur rend chères des maximes qu'ils rendent meilleurs, en leur communiquant l'impression d'une ame tendre et vertueuse. Ce n'est pas eux qu'on doit craindre : ils finissent par être justes. Mais ce qu'on doit redoubter, parce qu'elle ne sait ni pardonner ni se corriger, c'est la médiocrité routinière, toujours prête à accabler de reproches ceux qui ont le courage d'élever leurs pensées et leurs observations au-dessus du niveau auquel elle est condamnée. Ce sont des novateurs, s'écrie-t-elle ; c'est une innovation, répètent, avec un souris méprisant, les producteurs des idées anciennes. Tout projet de réforme est à leurs yeux l'effet de l'ignorance ou du délire, et les plus compatissans sont ceux qui daignent vous plaindre de ce qu'ils appellent l'égarement de votre raison. L'admiration pour ce qui est, pour ce qui fut, succède bientôt au mépris pour ce qu'on propose. Ils se croient plus sages que nos pères, ajoute-t-on ; et avec ce mot, tout paroît décidé."

pulcra, sed ab usu remota. Jurisconsulti autem, suæ quisque patriæ legum (vel etiam Romanarum, aut Pontificiarum) placitis obnoxii et addicti, judicio sincero non utuntur, sed tanquam e vinculis ærmociqentur. Certè cognitio ista ad viros civiles propriè spectat; qui optimè nôrunt quid ferat societas humana, quid salus populi, quid æquitas naturalis, quid gentium mores, quid rerumpublicarum formæ diversæ; ideòque possint de legibus ex principiis et præceptis, tam æquitatis naturalis quàm politices, decernere."

5. *He resists erroneous modes of altering bad law.*—Lawyers have a tendency, instead of inquiring whether the principle of a law is right, to alter upon the assumption that the principle is well founded. In 1809, Sir Samuel Romilly proposed to alter the law in bankruptcy, by which a creditor has an arbitrary power to withhold his consent to the allowance of the certificate, because it was founded on an erroneous principle. The bill passed the Commons, but was rejected in the Lords, upon a proposal by Lord Eldon, who was then chancellor, that the requisite number and value of signatures should be reduced from four-fifths to three-fifths.

About the same time, Sir Samuel proposed that the law, by which the stealing to the amount of 5s. privately, in a shop, was punishable by death, should be altered; because it was framed upon an erroneous principle, as crime was not

prevented by this imaginary calculation of consequences in the mind of the offender. It was suggested that the punishment ought not to be diminished, but the amount of the goods stolen increased.

In various of the acts for the relief of insolvent debtors, which passed to mitigate the severe operation of arbitrary imprisonment for debt, the reason assigned in the preamble was, that *the gaol was too full*: viz., 6 Geo. III. c. 70. "Whereas, notwithstanding the great prejudice and detriment which occasional acts of insolvency may produce to trade and credit, it may be expedient, in the present condition of the prisons and gaols in this kingdom, that some of the prisoners who are now confined should be set at liberty; be it, &c.:" and in May, 1827, it was proposed to Parliament to alter the law for arrest on mesne process to the sum of 20*l*.

Our advocate, therefore, resists such attempts, which, instead of meeting, perpetuate the evil, which

"Keeps the word of promise to our ear,
And breaks it to our hope."

6. *He assists in the improvement of the law.*
—While he is in doubt, he endeavours to improve himself; but after patient and successful travail after truth, he diffuses the knowledge which he has obtained. Having in the beginning con-

sulted Argus with his hundred eyes, he now trusts to Briareus with his hundred hands.

7. *He is not deterred from assisting in the improvement of the law by the fear of worldly injury*;—neither in general conduct nor in particular emergencies, are his plans subservient to considerations of rewards, estate, or title: these have not precedence in his thoughts, but follow in the train of his duty. He says, with Sir Samuel Romilly, “ It is a common, and may be a convenient mode of proceeding, to prevent the progress of improvement, by endeavouring to excite the odium with which all attempts to reform are attended. Upon such expedients it is scarcely necessary for me to say, that I have calculated. If I had consulted only my own immediate interests, my time might have been more profitably employed in the profession in which I am engaged. If I had listened to the dictates of prudence, if I had been alarmed by such prejudices, I could easily have discovered that the hope to amend law is not the disposition most favourable for preferment. I am not unacquainted with the best road to attorney-generalships and chancellorships: but in that path which my sense of duty dictates to be right, I shall proceed; and from this, no misunderstanding, no misrepresentation, shall deter me.”

8. *He is not deterred from endeavouring to improve the law by the censure ever attendant*

upon attempts to reform.—He knows that the multitude will cry out for Barabbas, and that ignorance has an antipathy to intellect.

“ ’Tis a rich man’s pride, there having ever been
More than a feud, a strange antipathy
Between us and true gentry.”

He knows this, but proceeds, secure of his own approbation, and the sympathy of the virtuous and intelligent.

9. *If the principle of the law is erroneous, he endeavours to extirpate it with its attendant injustice and litigation.*—If the principle of the laws against usury or witchcraft, or widows burning themselves, are erroneous, he endeavours to procure their repeal. In these cases he remembers the maxim of Sir Edward Coke: “ Si quid moves à principio moveas ; errores ad principia referre est refellere.” He remembers the old maxim: “ He who in the cure of politic or of natural disorders shall rest himself contented with second causes, without setting forth in diligent travel to search for the original source of evil, doth resemble the slothful husbandman, who moweth down the heads of noisome weeds, when he should carefully pull up the roots ; and the work shall ever be to do again.”

10. *If the principle is right, he endeavours to modify it, according to times and circumstances.*—If the principle of the laws against usury is well

founded, he varies the rate of interest; or in witchcraft he mitigates the severity of the punishment.

In these cases he remembers the admonition of Sir Matthew Hale: "We must do herein, as a wise builder doth with a house that hath some inconveniences, or is under some decays. Possibly here or there a door or a window may be altered, or a partition made; but, as long as the foundations or principles of the house be sound, they must not be tampered with. The inconveniences in the law are of such a nature, as may be easily remedied without unsettling the frame itself; and such amendments, though they seem small and inconsiderable, will render the whole fabric much more safe and useful."

11. *If there is any temporary cause to lower the character of the profession, he exposes it. — If there is any permanent cause he endeavours to counteract it.*—As the advancement of learning has a tendency to divert from action and business to leisure and privateness, the pleasures of intellect being preferable to the pleasures of wealth and ambition, he endeavours to inculcate the true doctrine, that men, instead of deserting their colours, ought to unite contemplation and action, "a conjunction like unto that of the two highest planets—Saturn, the planet of rest and contemplation, and Jupiter, the planet of civil society and action;" but he does not forget that Jupiter dethroned Saturn.

12. *If he is advanced to any office of authority, he uses his power to improve the law.*—Sir Francis Bacon was no sooner appointed attorney-general than he dedicated to the king his proposals for compiling and amending the laws of England, “Your majesty,” he says, “of your favour, having made me privy-councillor, and continuing me in the place of your attorney-general, I take it to be my duty, not only to speed your commandments and the business of my place, but to meditate and excogitate of myself, wherein I may best, by my travels, derive your virtues to the good of your people, and return their thanks and increase of love to you again: and after I had thought of many things, I could find, in my judgment, none more proper for your majesty as a master, nor for me as a workman, than the reducing and recompiling of the laws of England:” and having traced the exertions of different legislators from Moses to Augustus, he says, “*Cæsar, si ab eo quæreretur, quid egisset in togâ; leges se respondisset multas et præclaras tulisse;*” and his nephew Augustus did tread the same steps, but with deeper print, because of his long reign in peace; whereof one of the poets of his time saith,

“*Pace data terris, animum ad civilia vertit
Jura suum; legesque tulit justissimus auctor.*”

So too, Sir Samuel Romilly was no sooner pro-

moted to the office of solicitor-general, than he submitted to parliament his proposals for the improvement of the bankrupt law and the criminal law. "Long," he says, "has Europe been a scene of carnage and desolation: a brighter prospect has now opened before us.

— "Peace hath her victories,
Not less renowned than war."

13. *He now retires*, but not unmindful of the precept, "Let no man be hasty to eat of the fruits of Paradise before his time." He retires, after a life of labour and industry, to enjoy his well-earned leisure,

"To taste of deep philosophy,
Wit, eloquence, and poesy;"

to the innocent pleasures of social mirth, to the nobler warmth of social virtue, to the advancement of merit, the promotion of justice, and the constant exercise of faith, hope, and charity.



HAPPINESS.

“ I have sat upon the sea shore and waited for its gradual approaches, and have seen its dancing waves and its white surf, and admired that he who measured it in his hand had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye and imprisoned his feet and swelled upon his soul and swept him to a swift destruction.”

TO THE SWEET IMITATOR OF HER FAVOURITE AUTHOR,
TO WHOM I AM INDEBTED FOR THIRTY YEARS' HAPPINESS, THIS
TRACT IS INSCRIBED BY HER EVER GRATEFUL

BASIL MONTAGU.

HAPPINESS.

Look round the habitable world, how few
Know their own good, or, knowing it, pursue;
How void of reason are our hopes and fears!
What in the conduct of our life appears
So well design'd, so luckily begun,
But when we have our wish, we wish undone.

So sung the poet, and so said Seneca two thousand years ago.*

The difficulties are more apparent than real. The happiness of any being consists in that universal rectitude of all its faculties, by which they stand apt and disposed to their respective offices and operations,† and in the due exercise of the faculties thus harmonized: in keeping the harp in tune, and properly playing upon it.—The poor fly, that makes short holiday in the sun-beam, is happy with the dew on the rose-leaf and his few or many pleasures during his short sunny existence:—pleasures too often pre-

* See his tract on a Happy Life.

† See South's noble Sermon upon "God formed man in his own image."

maturely destroyed by some child's hand. It is the same with yon tall and elegant stag, who paints a dancing shadow of his horns in the water where he drinks:—happiness too often destroyed by hands less innocent.

It is the same with man. His happiness consists in the due exercise of all his faculties. It is founded upon health; upon knowledge of air, diet, exercise, sleep, and of the influence of various passions;—upon the conduct of the understanding, that his reason may be right, that it be not a blind guide, but lead to the place where the star appears, and point to the very house where the babe lies;—and of his passions, that he may reach the true haven of a well ordered mind, that temple of God which he graces with his perfection, and blesses with his peace, not suffering it to be removed, although the earth be removed, and although the mountains be carried into the midst of the sea.*

* The regulation of our passions depends upon a due exercise of our various pleasures; of the senses, of the affections, of imagination, sympathy, friendship, love, benevolence, grief, hope, fear, anger, malevolence, envy, hatred, malice, wealth, ostentation, address, reputation, applause, power, love of excelling, love of excellence, piety, &c.

“Tels,” says Bentham, “sont les matériaux

The most obvious errors respecting happiness are *Inactivity*, imagining that our blessings depend upon not exercising our faculties ; or *excess*, unmindful of the maxim,

Insani sapiens nomen ferat, æquus iniqui
Ultra quam satis est virtutem si petat ipsam.

or the selection of *only one or a few* of our many pleasures, either, as is commonly the case, the pleasures of sensuality, or of affection, or of imagination, or of intellect pursuing the end

de toutes nos jouissances. Ils s'unissent, se combinent, se modifient de mille manières ; en sorte qu'il faut un peu d'exercice et d'attention pour démêler dans un plaisir complexe, tous les plaisirs simples qui en sont les élémens.

“ Le plaisir que nous fait l'aspect de la campagne est composé de différens plaisirs des sens, de l'imagination, et de la sympathie. La variété des objets, les fleurs, les couleurs, les belles formes des arbres, les mélanges d'ombre et de lumière réjouissent la vue ; l'oreille est flattée du chant des oiseaux, du murmure des fontaines, du bruit léger que le vent excite dans les feuillages ; l'air embaumé des parfums d'une fraîche végétation porte à l'odorat des sensations agréables, en même tems que sa pureté et sa légèreté rendent la circulation du sang plus rapide, et l'exercice plus facile. L'imagination, la bien-

and neglecting the means of life; or of wealth pursuing the means and neglecting the end; or, *Inconsistency* in our expectations, in murmuring at not enjoying pleasures which we have not cultivated, in expecting to reap without having sown, in wishing to be both Jupiter and Adonis at the same time;* or, *not adapting* ourselves to the pleasures peculiar to our different periods of life:

Non omnibus annis
Omnia conveniunt.

veillance embellissent encore cette scène, en nous présentant des idées de richesse, d'abondance, de fertilité. L'innocence et le bonheur des oiseaux, des troupeaux, des animaux domestiques contraste agréablement avec le souvenir des fatigues et des agitations de notre vie. Nous prêtons aux habitans des campagnes tout le plaisir que nous éprouvons nous-mêmes par la nouveauté de ces objets. Enfin, la reconnaissance pour Etre Suprême, que nous regardons comme l'auteur de tous ces bienfaits, augmente notre confiance et notre admiration." (a)

* See a most valuable and interesting essay on this subject, in *Miscellaneous Pieces* by T. and A. L. Aiken. Printed by Johnson.

(a) Jer. Bentham.

PREVENTION OF CRIME.

TO THE RESPECTED MEMORY OF
JEREMY BENTHAM.* B. M.

* Will there not be some memorial to this philosopher?

PREVENTION OF CRIME.

THERE are, as it seems, two modes to which society resorts to prevent the commission of crime ; *first*, by exciting such a sentiment of horror against the criminal act, as to diminish or destroy the desire to commit it ; and *secondly*, supposing the desire to exist, by fear of the consequences attendant upon the gratification.

The mode of exciting horror against any act Horror. is by the united disapprobation of law, morals, and religion ; and, when these three sanctions unite, the power of the community is almost infinite. The Hindoo mother throws her infant to the sharks in the Ganges, and the widow burns herself to death upon the funeral pile of her husband. These errors are sanctioned by the law, the morals, and the religion of the country, which says, “ She who sacrifices herself with her husband, shall ascend to heaven and be equal to Arundati.” By such jargon are these innocents deluded. In England, three centuries ago, the island abounded with nunneries and monasteries, and they now abound in many countries,

where they are sanctioned by law, morals, and religion. In England, we recoil from wilful and corrupt murder, and do not disapprove of the punishment: our law, our morals, and our religion, saying, "Who sheddeth man's blood by man shall his blood be shed."

neutrality. The *neutrality* of one of the sanctions seldom diminishes, and sometimes increases the power of the remaining sanctions.* The moral and religious sanctions oppose incest: it is not opposed by the legal sanction, but the crime is held in abhorrence.

opposition When there is any *opposition* between any of these sanctions the power is proportionably diminished. The legal and religious sanctions supported, for many years, the doctrine of usury. Since the publications by Adam Smith and Jeremy Bentham, they have been opposed by the moral sanction, which, if it is well founded, will ultimately prevail. "Recte enim veritas, temporis filia dicitur, non autoritatis."—Within the last twenty years it was a capital offence privately to steal a pocket-handkerchief worth one shilling; this law was opposed by the morals of the country, and by our religion, which

* *Seneca*.—Our ancestors did wisely presume that parricide would never be committed, till by the law for punishing it they found that it might be done.

"Itaque parricides cum legæ cæperunt et illis facinus pæna demonstravit."

“desires not the death of a sinner, but rather that he should turn from his wickedness and live.” The law is abolished. There are many other instances of similar decomposition of erroneous laws, criminal and commercial, and laws against civil and religious liberty. As knowledge advances, it decomposes error, and the law, sooner or later, becomes a dead letter.

Another mode of preventing crime is, fear of Fear. the consequences attendant upon the gratification of the criminal desire. The use of this motive is founded upon the supposition that man acts from a calculation of the consequences of his actions; but do not “men think according to their opinions, and act according to their habits?” the shores of the Syrens were covered with the bones of the victims who yielded to temptation; but over these bones youth passed to gratify the same desires.



THE
DEATH
OF
QUEEN ELIZABETH.

Quamvis enim in more sit politicis litteratos Pedantiorum nomine elevare, Historia tamen "veritatis magistra" in plurimis fidem facit, pupillares principes adultis longè præstitisse (non obstante ætatis incommodo) eâ ipsâ de causâ quam politici sugillant, quod scilicet tunc temporis a pædagogis administratum sit imperium.

Over the entrance of St. Thomas's Hospital there is the following inscription :—" King Edward the VIth of pious memory in the year of our Lord 1555 founded and endowed this Hospital, with the Hospitals of Christ and Bridewell in London."

QUEEN ELIZABETH.

LORD BACON, when explaining the connexion between the love of knowledge in the sovereign and the happiness of the people, says, " This appeareth more manifestly, when kings themselves, or persons in authority under them, or other governors in commonwealths and popular estates, are endued with learning; which felicity of times under learned princes, doth best appear in the age which passed from the death of Domitian the emperor until the reign of Commodus; comprehending a succession of six princes, all learned, or singular favourers and advancers of learning; which age, for temporal respects, was the most happy and flourishing that ever the Roman empire enjoyed.

" But for a tablet, or picture of smaller volume, in my judgment the most excellent is that of Queen Elizabeth: a princess that, if Plutarch were now alive to write lives by parallels, would trouble him, I think, to find for her a parallel amongst women. This lady was endued with learning in her sex singular, and rare even

amongst masculine princes; whether we speak of learning, language, or of science, modern or ancient, divinity or humanity: and, unto the very last year of her life, she was accustomed to appoint set hours for reading,* scarcely any young student in an university more daily or more duly. As for her government, I assure myself, I shall not exceed, if I do affirm that this part of the island never had forty-five years of better times; and yet not through the calm-

* How she was accustomed to appoint set hours for reading, may be seen in the *Life of Ascham*, who used regularly to read Greek with the Queen. In the beginning of his valuable work on Education, Ascham says, "When the great plague was at London, the yeare 1563, the Queenes Majestie Queen Elizabeth lay at her castle of Windsore: where, upon the 10th day of December, it fortun'd, that, in Sir William Cicells chamber, her highnesse principal secretarie, there dined together the most part of her majesties most honourable privie counsell, and the rest serving her in very good place. I was glad then, and do rejoyce yet to remember, that my chance was so happie to be there that day, in the companie of so manie wise and good men together, as hardly then could have beene piked out againe out of all Englande besides. I beginning some excuse, sodainlie was called to come to the Queene."

ness of the season, but through the wisdom of her regimen. For if there be considered of the one side, the truth of religion established, the constant peace and security, the good administration of justice, the temperate use of the prerogative, not slackened, nor much strained, the flourishing state of learning, sortable to so excellent a patroness, the convenient estate of wealth and means, both of crown and subject, the habit of obedience, and the moderation of discontents; and there be considered, on the other side, the differences of religion, the troubles of neighbour countries, the ambition of Spain, and opposition of Rome; and then, that she was solitary and of herself: these things, I say, considered, as I could not have chosen an instance so recent and so proper, so, I suppose, I could not have chosen one more remarkable or eminent to the purpose now in hand, which is concerning the conjunction of learning in the prince with felicity in the people."

Of the Queen's regard for Essex there is an interesting picture in Lord Bacon's letter to the Earl of Devonshire, in his account of his interview with the Queen after the first trial of Essex, in which he says, "As soon as this day was past, I lost no time; but the very next day following, as I remember, I attended her majesty, fully resolved to try and put in ure my utmost endeavour, so far as I in my weakness could give

furtherance, to bring my lord again speedily into court and favour; and knowing, as I supposed at least, how the Queen was to be used, I thought that to make her conceive that the matter went well then, was the way to make her leave off there; and I remember well I said to her, 'You have now, madam, obtained victory over two things, which the greatest princes in the world cannot at their wills subdue; the one is over fame, the other is over a great mind: for surely the world is now, I hope, reasonably well satisfied; and for my lord, he did shew that humiliation towards your majesty, as I am persuaded he was never in his lifetime more fit for your majesty's favour than he is now: therefore, if your majesty will not mar it by lingering, but give over at the best, and now you have made so good a full point, receive him again with tenderness, I shall then think, that all that is past is for the best.' Whereat, I remember, she took exceeding great contentment, and did often iterate and put me in mind, that she had ever said, that her proceedings should be '*ad reparationem*,' and not '*ad ruinam*;' as who saith, that now was the time I should well perceive that that saying of hers should prove true. And farther she willed me to set down in writing all that passed that day. I obeyed her commandment, and within some few days after brought her again the narration, which I did read unto her in two

several afternoons ; and when I came to that part that set forth my lord's own answer, which was my principal care, I do well bear in mind, that she was extraordinarily moved with it, in kindness and relenting towards my lord : and told me afterwards, speaking how well I had expressed my lord's part, that she perceived old love would not easily be forgotten : whereunto I answered suddenly, that I hoped she meant that by herself."

Essex, on the 25th of February, 1601, was executed in the Tower : the Queen died more slowly. Happier would it have been for the Queen, and her ill-fated favourite, had they listened to Lord Bacon's warning voice. Essex paid the forfeiture of his unrestrained passions by the stroke of the axe, but Elizabeth suffered the lingering torture of a broken heart ; the offended majesty of England triumphed, she "Queened it nobly," but the envenomed asp was in her bosom ; she sunk under the consciousness of abused confidence, of ill-bestowed favours, of unrequited affection : the very springs of kindness were poisoned : suspicious of all around her, and openly deserted by those who hastened to pay court to her successor, her health visibly declined, and the last blow was given to her by some disclosure made on the deathbed of the Countess of Nottingham. Various rumours have arisen regarding this interview, and the cause of

the Queen's grief; but the fatal result has never been doubted. From that day, refusing the aid of medicine, or food, or rest, she sat upon the floor of her darkened chamber, and gave herself up to the most unrestrained sorrow. The spirit that had kept a world in awe was utterly prostrate; and, after a splendid and prosperous reign of forty-five years, desolate, afflicted, and weary of existence, she lingered till the 24th of March, on which day she died.



**THE
CHARACTER
AND
DEATH
OF
LORD BACON.**

**For my name and memory I leave it to men's charitable
speeches, and to foreign nations and the next ages.**

Lord Bacon's Will.

THE CHARACTER AND DEATH
OF
LORD BACON.

IN his analysis of human nature, Bacon considers first the general properties of man, and then the peculiar properties of his body and of his mind. This mode may be adopted in reviewing his life.

He was of a temperament of the most delicate sensibility : so excitable, as to be affected by the slightest alterations in the atmosphere. It is probable that the temperament of genius may much depend upon such pressibility, and that to this cause the excellencies and failures of Bacon may frequently be traced. His health was always delicate, and, to use his own expression, he was all his life puddering with physic.

He was of a middle stature, and well proportioned ; his features were handsome and expressive, and his countenance, until it was injured by politics and worldly warfare, singularly placid. There is a portrait of him when he was only eighteen now extant, on which the artist has

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recorded his despair of doing justice to his subject, by the inscription, "Si tabula daretur digna, animum mallet." His portraits differ beyond what may be considered a fair allowance for the varying skill of the artist, or the natural changes which time wrought upon his person ; but none of them contradict the description given by one who knew him well, "that he had a spacious forehead and piercing eye, looking upward as a soul in sublime contemplation, a countenance worthy of one who was to set free captive philosophy."

His life of mind was never exceeded, perhaps never equalled. When a child

" No childish play to him was pleasing :"

while his companions were diverting themselves in the park he was occupied in meditating upon the causes of the echoes and the nature of imagination. In after life he was a master of the science of harmony, and the laws of imagination he studied with peculiar care, and well understood. The same penetration he extended to colours, and to the heavenly bodies, and predicted the modes by which their laws would be discovered, and which, after the lapse of a century, were so beautifully elucidated by Newton.

The extent of his views was immense. He stood on a cliff, and surveyed the whole of nature. His vigilant observation of what we, in common

parlance, call trifles, was, perhaps, more extraordinary : scarcely a pebble on the shore escaped his notice. It is thus that genius is, from its life of mind, attentive to all things, and, from seeing real union in the apparent discrepancies of nature, deduces general truths from particular instances.

His powers were varied and in great perfection. His senses were exquisitely acute, and he used them to dissipate illusions, by holding firm to the works of God and to the sense, which is God's lamp, *Lucerna Dei, spiraculum hominis*.

His imagination was fruitful and vivid ; but he understood its laws, and governed it with absolute sway. He used it as a philosopher. It never had precedence in his mind but followed in the train of his reason. With her hues, her forms, and the spirit of her forms, he clothed the nakedness of austere truth.

He was careful in improving the excellencies, and in diminishing the defects of his understanding, whether from inability at particular times to acquire knowledge, or inability to acquire particular sorts of knowledge.

As to temporary inability, his golden rules were, " 1st, Fix good, obliterate bad times. 2ndly, In studies whatsoever a man commandeth upon himself, let him set hours for it ; but whatever is agreeable to his nature, let him take no care for any set hours, for his thoughts will fly to it of themselves." He so mastered and subdued

his mind as to counteract disinclination to study; and he prevented fatigue by stopping in due time: by a judicious intermission of studies, and by never plodding upon books; for, although he read incessantly, he winnowed quickly. Interruption was only a diversion of study; and, if necessary, he sought retirement.

Of inability to acquire particular sorts of knowledge he was scarcely conscious. He was interested in all truths, and, by investigations in his youth upon subjects from which he was averse, he wore out the knots and stonds of his mind, and made it pliant to all inquiry.—He contemplated nature in detail and in mass: he contracted the sight of his mind and dilated it.—He saw differences in apparent resemblances, and resemblances in apparent differences. He had not any attachment either to antiquity or novelty.—He prevented mental aberration by studies which produced fixedness, and fixedness by keeping his mind alive and open to perpetual improvement.

The theory of memory he understood and explained: and in its practice he was perfect. He knew much, and what he once knew he seldom forgot.

In his compositions his first object was clearness: to reduce marvels to plain things, not to inflate plain things into marvels. He was not attached either to method or to ornament, although he adopted both to insure a favourable reception for abstruse truths.

Such is a faint outline of his mind, which "like the sun had both light and agility; it knew no rest but in motion, no quiet but in activity: it did not so properly apprehend, as irradiate the object; not so much find, as make things intelligible. There was no poring, no struggling with memory, no straining for invention; his faculties were quick and expedite; they were ready upon the first summons, there was freedom and firmness in all their operations, his understanding could almost pierce into future contingents, his conjectures improving even to prophecy; he saw consequents yet dormant in their principles, and effects yet unborn, in the womb of their causes."

How much is it to be lamented that such a mind, with such a temperament, was not altogether devoted to contemplation, to the tranquil pursuit of knowledge, and the calm delights of piety.

That in his youth he should quit these pleasant paths for the troubles and trappings of public life would be a cause for wonder, if it were not remembered that man amongst men is a social being; and, however he may abstract himself in his study, or climb the hill above them, he must daily mingle with their hopes and fears, their wishes and affections. He was cradled in politics: to be Lord Keeper was the boundary of the horizon drawn by his parents. He lived in an age when a young mind would be dazzled, and a

young heart engaged by the gorgeous and chivalric style which pervaded all things, and which a romantic queen loved and encouraged: life seemed a succession of splendid dramatic scenes, and the gravest business a well-acted court masque; the mercenary place-hunter knelt to beg a favour with the devoted air of a knight errant; and even sober citizens put on a clumsy disguise of gallantry, and compared their royal mistress to Venus and Diana. There was nothing to revolt a young and ingenuous mind: the road to power was, no doubt, then what it is now, but covered with tapestry and strewn with flowers, it could not be suspected that it was either dirty or crooked. He had also that common failing of genius and ardent youth, which led him to be confident of his strength rather than suspicious of his weakness: and it was his favourite doctrine, that the perfection of human conduct consists in the union of contemplation and action, a conjunction of the two highest planets, Saturn, the planet of rest and contemplation, and Jupiter, the planet of civil society and action; but he should have recollected that Jupiter dethroned Saturn, and that civil affairs seldom fail to usurp and take captive the whole man. He soon saw his error: how futile the end, how unworthy the means! but he was fettered by narrow circumstances, and his endeavours to extricate himself were vain.

Into active life he entered, and carried into it his powerful mind and the principles of his philosophy. As a philosopher he was sincere in his love of science, intrepid and indefatigable in the pursuit and improvement of it: his philosophy is "discover—improve." He was *patientissimus veri*. He was a reformer not an innovator. His desire was to proceed not "in aliud" but "in melius." His motive was not the love of excelling, but the love of excellence. He stood on such a height that popular praise or dispraise could not reach him.

He was a *cautious* reformer; quick to hear, slow to speak. "Use Argus's hundred eyes before you raise one of Briareus's hundred hands," was his maxim.

He was a *gradual* reformer. He thought that reform ought to be, like the advances of nature, scarce discernible in its motion, but only visible in its issue. His admonition was, "Let a living spring constantly flow into the stagnant waters."

He was a *confident* reformer. "I have held up a light," he said, "in the obscurity of philosophy, which will be seen centuries after I am dead. It will be seen amidst the erection of temples, tombs, palaces, theatres, bridges, making noble roads, cutting canals, granting multitude of charters and liberties for comfort of decayed companies and corporations; the foundation of colleges and lectures for learning and the edu-

education of youth; foundations and institutions of orders and fraternities for nobility, enterprise, and obedience; but above all, the establishing good laws for the regulation of the kingdom and as an example to the world."

He was a *permanent* reformer. He knew that wise reform, instead of palliating a complaint, looks at the real cause of the malady. He concurred with his opponent, Sir Edward Coke, in saying, "Si quid moves a principio moveas. Errores ad principia referre est refellere." His opinion was that he, "who in the cure of politic or of natural disorders, shall rest himself contented with second causes, without setting forth in diligent travel to search for the original source of evil, doth resemble the slothful husbandman, who moweth down the heads of noisome weeds, when he should carefully pull up the roots; and the work shall ever be to do again."

Cautious, gradual, permanent reform, from the love of excellence, is ever in the train of knowledge. They are the tests of a true reformer.

Such were the principles which he carried into law and into politics.

As a lawyer he looked with microscopic eye into its subtleties, and soon made great proficiency in the science. He was active in the discharge of his professional duties: and published various works upon different parts of the law. In his offices of Solicitor and Attorney General, "when

he was called, as he was of the King's council learned, to charge any offenders, either in criminals or capitals, he was never of an insulting and domineering nature over them, but always tender-hearted, and carrying himself decently towards the parties, though it was his duty to charge them home, but yet as one that looked upon the example with the eye of severity, but upon the person with the eye of pity and compassion."

As a Judge, it has never been pretended that any decree made by him was ever reversed as unjust.

As a Patron of preferment, his favourite maxim was "*Detur digniori, qui beneficium digno dat omnes obligat.*"

As a Statesman he was indefatigable in his public exertions. "Men think," he said, "I cannot continue if I should thus oppress myself with business; but my account is made. The duties of life are more than life; and if I die now, I shall die before the world is weary of me, which in our times is somewhat rare."

His love of reform, his master passion, manifested itself both as a statesman and as a lawyer; but, before he attempted any change he, with his usual caution, said, "There is a great difference between arts and civil affairs; arts and sciences should be like mines, resounding on all sides with new works, and further progress: but it is not good to try experiments in states except the

necessity be urgent or the utility evident; and well to beware that it is the reformation that draweth on the change and not the desire of change that pretendeth the reformation."

The desire to change he always regarded with great jealousy. He knew that in its worst form it is the tool by which demagogues delude and mislead; and in its best form, when it originates in benevolence and a love of truth, it is a passion by which kind intention has rushed on with such fearless impetuosity, and wisdom been hurried into such lamentable excess: it is so nearly allied to a contempt of authority, and so frequently accompanied by a presumptuous confidence in private judgment: a dislike of all established forms merely because they are established, and of the old paths merely because they are old: it has such a tendency to go too far rather than not far enough; that this great man, conscious of the blessings of society and of the many perplexities which accompany even the most beneficial alterations, always looked with suspicion upon a love of change, whether it existed in himself or in others. In his advice to Sir George Villiers he said,—“ Merit the admonition of the wisest of men: ‘ My son, fear God and the King, and meddle not with those who are given to change.’ ”

As a statesman his first wish was, in the true spirit of his philosophy, to preserve; the next, to improve the constitution in church and state.

In his endeavours to improve England and Scotland he was indefatigable and successful. He had no sooner succeeded than he immediately raised his voice for oppressed Ireland, with an earnestness which shows how deeply he felt for her sufferings. "Your majesty," he said, "accepted my poor field fruits touching the union, but let me assure you that England, Scotland, and Ireland well united, will be a trefoil worthy to be worn in your crown. She is blessed with all the dowries of nature and with a race of generous and noble people; but the hand of man does not unite with the hand of nature. The harp of Ireland is not strung to concord. It is not attuned with the harp of David in casting out the evil spirit of superstition, or the harp of Orpheus in casting out desolation and barbarism."

In these reforms he acted with his usual caution. He looked about him to discover the straight and right way, and so to walk in it. He stood on such an eminence, that his eye rested not upon small parts, but comprehended the whole. He stood on the ancient way. He saw this happy country, the mansion house of liberty. He saw the order and beauty of her sacred buildings, the learning and piety of her priests, the sweet repose and holy quiet of her decent sabbaths, and that best sacrifice of humble and simple devotion, more acceptable than the fire of the temple which went not out by day or by night. He saw it in

the loveliness of his own beautiful description of the blessings of government. "In Orpheus's theatre all beasts and birds assembled, and forgetting their several appetites, some of prey, some of game, some of quarrel, stood all sociably together, listening to the airs and accords of the harp, the sound whereof no sooner ceased, or was drowned by some louder noise, but every beast returned to his own nature; wherein is aptly described the nature and condition of men: who are full of savage and unreclaimed desires of profit, of lust, of revenge, which as long as they give ear to precepts, to laws, to religion, sweetly touched with eloquence, and persuasion of books, of sermons, of harangues, so long is society and peace maintained; but if these instruments be silent, or sedition and tumult make them not audible, all things dissolve into anarchy and confusion."

In gradual reform of the law, his exertions were indefatigable. He suggested improvements both of the civil and criminal law: he proposed to reduce and compile the whole law; and in a tract upon universal justice, "*Leges Legum*," he planted a seed, which, for the last two centuries, has not been dormant, and is now just appearing above the surface. He was thus attentive to the ultimate and to the immediate improvement of the law: the ultimate improvement depending upon the progress of knowledge. "*Veritas tem-*

poris filia dicitur, non autoritatis:" the immediate improvement upon the knowledge by its professors in power, of the local law, the principles of legislation, and general science.

So this must ever be. Knowledge cannot exist without the love of improvement. The French Chancellors, D'Aguesseau and L'Hôpital, were unwearied in their exertions to improve the law; and three works upon imaginary governments, the Utopia, the Atlantis, and the Armata, were written by English Chancellors.

So Sir William Grant, the reserved intellectual Master of the Rolls, struck at the root of sanguinary punishment, when, in the true spirit of philosophy, he said, "Crime is prevented not by fear, but by recoiling from the act with horror, which is generated by the union of law, morals, and religion. With us they do not unite; and our laws are a dead letter."

So too by the exertions of the philosophic and benevolent Sir Samuel Romilly, who was animated by a spirit public as nature, and not terminated in any private design, the criminal law has been purified; and, instead of monthly massacres of young men and women, we, in our noble times, have lately read that "there has not been one execution in London during the present shrievalty."—With what joy, with what grateful remembrance has this been read by the many friends of that illustrious statesman, who,

regardless of the senseless yells by which he was vilified, went right onward in the improvement of law, the advancement of knowledge, and the diffusion of charity.

Such were Bacon's public exertions.—In private life he was always cheerful and often playful, according to his own favourite maxim, "To be free-minded and cheerfully disposed at hours of meat, and of sleep, and of exercise, is one of the best precepts of long lasting."

The art of conversation, that social mode of diffusing kindness and knowledge, he considered to be one of the valuable arts of life, and all that he taught he skilfully and gracefully practised. When he spoke, the hearers only feared that he should be silent, yet he was more pleased to listen than to speak, "glad to light his torch at any man's candle." He was skilful in alluring his company to discourse upon subjects in which they were most conversant. He was ever happy to commend, and unwilling to censure; and when he could not assent to an opinion, he would set forth its ingenuity, and so grace and adorn it by his own luminous statement, that his opponent could not feel lowered by his defeat.

His wit was brilliant, and when it flashed upon any subject, it was never with ill-nature; which, like the crackling of thorns ending in sudden darkness, is only fit for a fool's laughter; the sparkling of his wit was that of the precious

diamond, valuable for its worth and weight, denoting the riches of the mine.

He had not any children ; but, says Dr. Rawley, " the want of children did not detract from his good usage of his consort during the inter-marriage, whom he prosecuted with much conjugal love and respect, with many rich gifts and endowments, besides a robe of honour which he invested her withal, which she wore until her dying day, being twenty years and more after his death."

He was religious, and died in the faith established in the church of England.

Bacon has been accused of servility, of dissimulation, of various base motives, and their filthy brood of base actions, all unworthy of his high birth, and incompatible with his great wisdom, and the estimation in which he was held by the noblest spirits of the age. It is true that there were men in his own time, and will be men in all times, who are better pleased to count spots in the sun than to rejoice in its glorious brightness. Such men have openly libelled him, like Dewes and Weldon, whose falsehoods were detected as soon as uttered, or have fastened upon certain ceremonious compliments and dedications, the fashion of his day, as a sample of his servility, passing over his noble letters to the Queen, his lofty contempt for the Lord Keeper Puckering, his open dealing with Sir Robert Cecil, and with

others, who, powerful when he was nothing, might have blighted his opening fortunes for ever, forgetting his advocacy of the rights of the people in the face of the court, and the true and honest counsels, always given by him, in times of great difficulty, both to Elizabeth and her successor. When was a "base sycophant" loved and honoured by piety such as that of Herbert, Tennyson, and Rawley, by noble spirits like Hobbes, Ben Jonson, and Selden, or followed to the grave, and beyond it, with devoted affection such as that of Sir Thomas Meautys.

Forced by the narrowness of his fortune into business, conscious of his own powers, aware of the peculiar quality of his mind, and disliking his pursuits, his heart was often in his study, while he lent his person to the robes of office, and he was culpably unmindful of the conduct of his servants, who amassed wealth meanly and rapaciously, while their careless master, himself always poor, with his thoughts on higher ventures, never stopped to inquire by what methods they grew rich. No man can act thus with impunity; he has sullied the brightness of a name which ought never to have been heard without reverence, injured his own fame, and has been himself the victim upon the altar which he raised to true science; becoming a theme to "point a moral or adorn a tale," in an attempt to unite philosophy and politics, an idol, whose golden

head and hands of base metal form a monster more hideous than the Dagon of the Philistines.

His consciousness of the wanderings of his mind made him run into affairs with over-acted zeal and a variety of useless subtleties; and in lending himself to matters immeasurably beneath him; he sometimes stooped too low. A man often receives an unfortunate bias from an unjust censure. Bacon, who was said by Elizabeth to be without knowledge of affairs, and by Cecil and Burleigh to be unfit for business, affected through the whole of his life an over-refinement in trifles and a political subtlety unworthy of so great a mind: it is also true that he sometimes seemed conscious of the pleasure of skill, and that he who possessed the dangerous power of "working and winding" others to his purpose, tried it upon the little men whom his heart disdained; but that heart was neither "cloven nor double." There is no record that he abused the influence which he possessed over the minds of all men. He ever gave honest counsel to his capricious mistress, and her pedantic successor; to the rash, turbulent Essex, and to the wily, avaricious Buckingham. There is nothing more lamentable in the annals of mankind than that false position, which placed one of the greatest minds England ever possessed at the mercy of a mean king and a base court favourite.

Though Lord Bacon's constitution had never been strong, his temperance and management of his health seemed to promise old age, which his unbounded knowledge and leisure for speculation could not fail to render useful to the world and glorious to himself. The retirement, which in all the distractions of politics refreshed and consoled him, was once more his own, and nature, whom he worshipped, spread her vast untrodden fields before him, where with science as his hand-maid he might wander at his will; but the expectations of the learned world and the hopes of his devoted friends were all blighted by a perceptible decay of his health and strength in the beginning of the sickly year of 1625.

During this year he published a translation of a few of the Psalms of David into English verse, which he dedicated to a divine and poet, his friend, the learned and religious George Herbert. This was the last exercise, in the time of his illness, of his pious mind; and a more pious mind never existed.

His version of the Psalms was the last of his literary labours.

In the autumn, he retired to Gorhambury.

In the latter end of October he wrote to Mr. Palmer:

“ Good Mr. Palmer,—I thank God, by means of the sweet air of the country, I have obtained

some degree of health. Sending to the court, I thought I would salute you; and I would be glad, in this solitary time and place, to hear a little from you how the world goeth, according to your friendly manner heretofore. Fare ye well, most heartily.

“ Your very affectionate and assured friend,

FR. ST. ALBAN.”

Gorhambury, October 29, 1625.

In November he wrote to the Duke of Buckingham.

The severe winter which followed the infectious summer of this year brought him very low.

On the 19th of December he made his will.

In the spring of 1626 his strength and spirits revived, and he returned to his favourite seclusion in Gray's Inn, from whence, on the 2nd of April, either in his way to Gorhambury, or when making an excursion into the country, with Dr. Witherborne, the King's physician, it occurred to him, as he approached Highgate, the snow lying on the ground, that it might be deserving consideration, whether flesh might not be preserved as well in snow as in salt; and he resolved immediately to try the experiment. They alighted out of the coach, and went into a poor woman's house at the bottom of Highgate Hill, and bought a hen, and stuffed the body with snow, and my lord did help to do it himself. The snow chilled

him, and he immediately fell so extremely ill, that he could not return to Gray's Inn, but was taken to the Earl of Arundel's house, at Highgate, where he was put into a warm bed, but it was damp, and had not been slept in for a year before.

Whether Sir Thomas Meautys or Dr. Rawley could be found does not appear; but a messenger was immediately sent to his relation, the Master of the Rolls, the charitable Sir Julius Cæsar, then grown so old, that he was said to be kept alive beyond nature's course, by the prayers of the many poor whom he daily relieved. He instantly attended his friend, who, confined to his bed, and so enfeebled that he was unable to hold a pen, could still exercise his lively fancy. He thus wrote to Lord Arundel:

“ My very good Lord,

“ I was likely to have had the fortune of Cajus Plinius the elder, who lost his life by trying an experiment about the burning of the Mountain Vesuvius. For I was also desirous to try an experiment or two, touching the conservation and induration of bodies. As for the experiment itself, it succeeded excellently well; but in the journey between London and Highgate I was taken with such a fit of casting, as I knew not whether it were the stone, or some surfeit, or cold, or indeed a touch of them all three. But when I came to your lordship's house, I was not

able to go back, and therefore was forced to take up my lodging here, where your housekeeper is very careful and diligent about me, which I assure myself your lordship will not only pardon towards him, but think the better of him for it. For indeed your lordship's house was happy to me; and I kiss your noble hands for the welcome which I am sure you give me to it.

"I know how unfit it is for me to write to your lordship with any other hand than my own; but by my troth, my fingers are so disjointed with this fit of sickness, that I cannot steadily hold a pen."

This was his last letter. He died in the arms of Sir Julius Cæsar, early on the morning of Easter Sunday, the 9th of April, 1626, in the sixty-sixth year of his age.

Upon opening his will, his wish to be buried at St. Albans thus appears: "For my burial, I desire it may be in St. Michael's church, near St. Albans: there was my mother buried, and it is the parish church of my mansion-house of Gorhambury, and it is the only Christian church within the walls of Old Verulam."

Of his funeral no account can be found, nor is there any trace of the scite of the house where he died.

He is buried in the same grave with his mother in St. Michael's church.

On his monument he is represented sitting in contemplation, his hand supporting his head.

FRANCISCUS BACON. BARO DE VERULA. S^{TI}: ALB^{NI}: VIC^{NI}:

SEU NOTIORIBUS TITULIS.

SCIENTIARUM LUMEN. FACUNDIÆ LEX.

SIC SEDEBAT :

QUI POSTQUAM OMNIA NATURALIS SAPIENTIÆ

ET CIVILIS ARCANAE EVOLVISSET

NATURÆ DECRETUM EXPLEVIT

COMPOSITA SOLVANTUR.

AN^O DNI MDCXXVI

ÆTAT^E LXVI

TANTI VIRI

MEM.

THOMAS MEAUTYS

SUPERSTITIS CULTOR

DEFUNCTI ADMIRATOR

H P

This monument, erected by his faithful secretary, has transmitted to posterity the image of his person; and, though no statue could represent his mind, his attitude of deep and tranquil thought cannot be seen without emotion.

No sculptured form gives the lineaments of Sir Thomas Meautys. A plain stone records the fact, that he lies at his master's feet. Much time will not pass away before the few letters which may now be seen upon his grave will be effaced. His monument will be found in the veneration of after times, in the remembrance of his grateful adherence to the fallen fortunes of his master, "that he loved and admired him in life, and honoured him when dead."

PLEASURE
OF
THE FINE ARTS.



PLEASURE OF THE FINE ARTS.

I. THE pleasure from Pictures and Statues is common to us all, for we are pleased not only with the resemblance of objects that are agreeable, as a Madonna of Raffaele, but of ordinary objects, as of kitchen utensils, or of painful objects, as of a dead body.

II. The component parts of this pleasure are the sight of an agreeable object, and the pleasure of skill.

When the object is pleasing, as of a rose newly springing from the clefts of its hood, or of an angel as he is passing sometimes through the air about his ministries here below, both these pleasures exist. When it is an ordinary or painful object, the pleasure consists solely in the skill: and when it is painful, the pleasure of skill must be sufficient to counteract the pain from sight of the object.—Who would be pleased with a picture of his murdered mother?

III. The pleasure of taste increases with our knowledge, as a picture contains more resemblances and exciting causes to intelligence than to ignorance.*—When the Turk saw a decollated head of John the Baptist, he observed that the skin did not shrink from the wounded part of the neck.

When a rustic sees the fine picture of the Death of Seneca, he will perceive an aged man bleeding to death in the midst of persons apparently listening to him, or writing down his discourse: he will see the representations of furniture, and of the human form in age and in youth; and with these representations he, from our love of resemblance, will be pleased.

* Watts, in his *Logic*, says, " Ideas are either vulgar or learned. A vulgar idea represents to us the most obvious and sensible appearances that are contained in the object of them; but a learned idea penetrates farther into the nature, properties, reasons, causes, and effects of things.

" It is a vulgar idea that we have of a rainbow, when we conceive a large arch in the clouds, made up of various colours parallel to each other; but it is a learned idea which a philosopher has when he considers it as the various reflections and refractions of sun-beams in drops of falling rain.

" It is with a vulgar idea that the world beholds the cartoons of Raphael at Hampton-court, and every one feels his share of pleasure and entertainment; but a painter contemplates the wonders of that Italian pencil, and sees a thousand beauties in them which the vulgar eye neglected: his learned ideas give him a transcendent delight, and yet, at the same time, discover the blemishes which the common gazer never observed."

Whilst the simple rustic is viewing the picture, let a man of education and cultivated taste enter. He sees the imitation in common with the countryman, but he sees beyond it: he sees a philosopher, venerable for knowledge as well as for age, surrounded by his affectionate pupils. He has lived only for virtue, and dies to prove that it is no empty name: he sees that cruelty contends in vain with courage: that no tyrant can oppress the soul. He remembers the very words of Seneca: "I have applied myself to liberal studies, though both the poverty of my condition, and my own reason might rather have put me upon the making of my fortune. I have given proof that all minds are capable of goodness; and I have illustrated the obscurity of my family, by the eminency of my virtue. I have preserved my faith in all extremities, and I have ventured my life for it. I have never spoken one word contrary to my conscience, and I have been more solicitous for my friend, than for myself: I never made any base submissions to any man; and I have never done any thing unworthy of a resolute, and of an honest man. My mind is raised so much above all dangers, that I have mastered all hazards; and I bless myself in the providence which gave me that experiment of my virtue: for it was not fit, methought, that so great a glory should come cheap. Nay, I did not so much as deliberate, whether

good faith should suffer for me, or I for it. I stood my ground, without laying violent hands upon myself, to escape the rage of the powerful; though under Caligula I saw cruelties, to such a degree, that to be killed outright was accounted a mercy, and yet I persisted in my honesty, to shew that I was ready to do more than die for it. My mind was never corrupted with gifts; and when the humour of avarice was at the height, I never laid my hand upon any unlawful gain. I have been temperate in my diet, modest in my discourse, courteous and affable to my inferiors, and have ever paid a respect and reverence to my betters."

Let an artist enter the room: he, from his peculiar knowledge of the subject, from the perception of excellence where there is difficulty of execution; from the beauty of the design; the harmony of the colouring; the facility of the handling; and from the many other causes, which to the writer of this tract are almost wholly unknown, will contemplate this great work with a different source of pleasure, with the intimate consciousness of difficulties overcome.

So too in Raffaele's celebrated picture of "La Madonna del Pesce, our Lady of the Fish," the Virgin is supposed to be sitting with the child Jesus in her lap, attentively listening to Saint Jerom, who is reading the prophecies of the Old Testament relative to the birth, preaching, and

miracles of the Messiah. St. Jerom is interrupted in his lecture by the entrance of the archangel, who introduces the young Tobit, whom he presents to the Virgin, and in an attitude which only Raffaele could have drawn, implores her favour and intercession with God, that the elder Tobit might be restored to his sight. She, as the mother of piety and clemency, is listening to the Archangel with great attention, directing her compassionate looks to the young Tobit, who, full of reverential awe, raises his eyes to the Child, or rather towards it, because Tobit appears to be too much embarrassed and confused to fix them on any determinate object. The Child, anxious to get at the fish, which hangs to a string in the right hand of Tobit, bends gently towards it, looking, in the mean time, at the Archangel, as if desiring his assistance to obtain it; meanwhile St. Jerom, who since the entrance of the Angel had been reading to himself, and had finished the leaf, is ready to turn over another, and appears only to wait till the Child lifts its little arm from the book, whereon it had carefully rested it.

From the resemblances in this lovely picture we all, more or less, experience pleasure; but to the artist it has peculiar delight. He instantly perceives the beautiful contrasts.—The Child appears as if desirous to stand up, Tobit kneels on one knee, the Angel is standing, the Virgin sit-

ting, and St. Jerom kneels on both knees. The Child's face is three-quarters, that of Tobit an exact profile, that of the Angel foreshortened, that of the Virgin nearly full, and that of St. Jerom somewhat more than a profile. The Child's hair is of a clear chesnut colour, Tobit's inclining to red, the Angel's brown, the Virgin's rather darker, and St. Jerom's grey, and the crown of his head bald.

The Angel is an exact balance. As St. Jerom is not a sufficient counterpoise for the Angel and Tobit, the Child is placed on the left arm of the Virgin's chair, with only one of its feet bearing on her lap; and its danger of falling, from the eagerness with which it springs to seize Tobit's fish, is prevented by the Virgin, without interrupting the Angel, or taking her eyes off Tobit, inclining herself gently forward, and with a slight and graceful turn of her neck, placing her hand against the breast of the Child. The Angel, conscious of his own dignity, appears to ask with the confidence that his petition is granted the moment he makes it; whilst Tobit, sensible of his own unworthiness, trembles, even though an angel pleads for him.

The intercession of Raphael with the Virgin, the anxiety of the Child for the fish,—the silent attention with which St. Jerom waits till it should take its arm from the book, in order to turn over the leaf,—and the manner of uniting St. Jerom

with the other figures, by making the Child's arm rest on his book, are some of the many pleasures which, with the consciousness of difficulties overcome, the artist almost peculiarly enjoys.

Our pleasure from the fine arts increases, therefore, with our knowledge. There is, perhaps, no mode unless, perhaps by laughter, by which we may gain greater insight into the mind than by observations upon pictures or statues.—When a celebrated lawyer first saw the statue of Mr. Canning, he said, “ I never knew that Mr. Canning was so tall or so green.”—“ How beautiful ! how lovely ! ” was the constant remark at the exhibition, of Souter Johnny.—Upon asking a country gentleman why he hung so many wretched engravings round his room, “ Wretched ! ” he exclaimed, “ why, they are all published as the act directs.”—One of our legislators said, in the House of Commons, that the Elgin marbles ought to be ground to powder to mend the roads.*

* In Coleridge's *Biographia Literaria*, he says, speaking of Michael Angelo's Moses, “ The office and duty of the poet is to select the most dignified as well as

‘ The happiest, gayest attitude of things.’

The reverse, for in all cases the reverse is possible, is the appropriate business of burlesque and travesty, a predominant taste for which has been always deemed a mark of a low and degraded mind. When I was at Rome, among many other

IV. It is not, however, solely in the extent, but in the nature of the knowledge that the pleasure consists: it increases with the purity of our minds.

How different will be the feelings of a delicate and pure mind when viewing the Madonna del Pesce, from the feelings of vice and grossness! How different will be the feelings of an affectionate mother, from those of an unfortunate young creature, one of the sad victims of seduction, living amidst nights of pollution and days of blasphemy, to whom the recollection of home is wretchedness, and the thought of a mother's love is agony not to be endured!

visits to the tomb of Julius the Second, I went thither once with a Prussian artist, a man of genius and great vivacity of feeling. As we were gazing on Michael Angelo's Moses, our conversation turned on the horns and beard of that stupendous statue,—of the necessity of each to support the other,—of the super-human effect of the former, and the necessity of the existence of both, to give a harmony and integrity both to the image and the feeling excited by it. Conceive them removed, and the statue would become *un-natural* without being *super-natural*. We called to mind the horns of the rising sun, and I repeated the noble passage from 'Taylor's Holy Dying.' That horns were the emblem of power among the Eastern nations, and are still retained as such in Abyssinia;—the Achelous of the ancient Greeks,—and the probable ideas and feelings that originally suggested the mixture of the human and the brute form in the figure, by which they realized the idea of their mysterious Pan, as representing intelligence blended with a darker power, deeper, mightier, and more universal than the conscious

How different, again, will be the feelings of a delicate and pure mind when viewing a picture of the Lady Godiva riding through the streets of Coventry, from those of grossness and vulgarity ! —The story of Godiva is not a fiction, as many suppose it. At least it is to be found in Matthew of Westminster, and is not of a nature to have been a mere invention. Her name, and that of her husband, Leofric, are mentioned in an old charter recorded by another early historian. Whether it was owing to Leofric or not does not appear ; but Coventry was subject to a very oppressive tollage, by which the feudal lord enjoyed the greater part of the profit of all market-

intellect of man—than intelligence ;—all these thoughts and recollections passed in procession before our minds. My companion, who possessed more than his share of the hatred which his countrymen bore to the French, had just observed to me,—‘ A Frenchman, sir, is the only animal in the human shape, that by no possibility can lift itself up to religion or poetry :’—when lo ! two French officers of distinction entered the church. ‘ Mark you,’ whispered the Prussian ; ‘ the first thing which those scoundrels will notice (for they will begin by instantly noticing the statue in parts, without one moment’s pause of admiration impressed by the whole) will be the horns and the beard ; and the associations which they will immediately connect with them, will be those of a he-goat and a cuckold.’ Never did man guess more luckily. Had he inherited a portion of the great legislator’s prophetic powers, whose statue we had been contemplating, he could scarcely have uttered words more coincident with the result ; for even as he had said, so it came to pass.”

able commodities. The countess entreated her lord to give up his feudal right, but in vain. At last, wishing to put an end to her importunities, he told her, either in a spirit of bitter jesting, or with a playful raillery that could not be bitter with so sweet an earnestness, that he would give up the tax, provided she rode through the city of Coventry naked. She took him at his word; and said she would. One may imagine the astonishment of a fierce unlettered chieftain, not untinged with chivalry, at hearing a woman, and that too of the greatest delicacy and rank, maintaining seriously her intention of acting in a manner contrary to all that was supposed fitting for her sex, and at the same time forcing upon him a sense of the very beauty of her conduct by its principled excess. It is probable, that as he could not prevail upon her to give up her design, he had sworn some religious oath when he made his promise; but be this as it may, he took every possible precaution to secure her modesty from hurt. The people of Coventry were ordered to keep within doors, to close up all their windows and outlets, and not to give a glance into the streets, upon pain of death. The day came; and Coventry, it may be imagined, was silent as death. The lady went out at the palace door, was set on horseback, and at the same time divested of her wrapping garment, as if she had been going into a bath;

then taking the fillet from her head, she let down her long and lovely tresses, which poured around her body like a veil; and so, with only her white legs remaining conspicuous, took her gentle way through the streets.

What scene can be more touching to the imagination!—beauty, modesty, feminine softness, a daring sympathy; an extravagance, producing by the nobleness of its object and the strange gentleness of its means, the grave and profound effect of the most reverend custom. We may suppose the scene taking place in the warm noon; the doors all shut, the windows closed; the earl and his court serious and wondering; the other inhabitants, many of them gushing with grateful tears, and all reverently listening to hear the footsteps of the horse; and lastly, the lady herself, with a downcast but not a shamefaced eye, looking towards the earth through her flowing locks, and riding through the dumb and deserted streets, like an angelic spirit.—It was an honourable superstition in that part of the country, that a man who ventured to look at the fair saviour of his native town, was struck blind.*

These pleasures seem, therefore, to improve with the purity of our minds. It has been said that there is a perceptible difference between the

* From the Indicator, by Leigh Hunt.

tenderness of Raffaele's pictures in the decline of his life, when he was led astray, and not "by light from heaven."*

V. As the pleasures of taste increase with our knowledge and the purity of our minds, so they have a tendency to tranquillize. True joy fills the soul as God does the universe, silently and without noise. To this pure source of pleasure, the pleasures of taste belong. The emotions which they excite are soft and tender. They divert the mind from the hurry of business; they cherish reflection and dispose to tranquillity.

* There is a letter in "The World" upon the subject of taste, which contains the following observations:—"I will venture to assert that the first thing necessary for those who wish to acquire a true taste, is to prepare their minds by an early pursuit and love of moral order, propriety, and all the rational beauties of a just and well regulated conduct. Were we to erect a temple to taste, every science should furnish a pillar, every Virtue should there have an altar, and the three Graces should hold the high-priesthood in commission.

"Philalethes is a man of taste, according to the notion I have here given of that quality. His conduct is influenced by sentiment as well as by principle; and if he were ever so secure of secrecy and impunity, he would no more be capable of committing a low or base action, than of admitting a vile performance into his noble collection of painting and sculpture. His just taste of the fine arts, and his exquisite delicacy in moral conduct, are but one and the same sense, exerting itself upon different objects; a love of beauty, order, and propriety, extended to all their various intellectual and visible

VI. Some of our pleasures are liable to casualties; as health, money, glory, &c. There are also pleasures placed almost beyond the reach of accident, as cheerfulness, content, virtue, piety, delicacy, purity of mind, and the pleasures of knowledge.

One day Lord Bacon was dictating to Dr. Rawley some of the experiments in his *Sylva*. The same day, he had sent a friend to court, to receive for him a final answer, touching the effect of a grant which had been made him by King James. He had hitherto only hope of it, and hope deferred; and he was desirous to know the event of the matter, and to be freed, one way or

exhibitions. Accordingly, Philaethes is consistent in every part of his character. You see the same elegant and noble simplicity, the same correct and judicious way of thinking, expressed in his dress, his equipage, his furniture, his gardens, and his actions.

“How different is Micio from Philaethes!—yet Micio would be thought a man of taste; but the misfortune is, he has not a heart for it. I say a heart, however odd the expression may sound; for as a celebrated ancient has defined an orator to be *vir bonus dicendi peritus*, so I must insist upon it, that a good heart is an essential ingredient to form a good taste. When I see Micio, therefore, dissipating his health and strength in lewd embraces and midnight revels; when I see him throwing away over-night at the gaming-table, what he must refuse the next morning to the just demands of his injured tradesmen; I am not the least surprised at his trimmed trees, his unnatural terraces, his Chinese bells, and his tawdry equipage.”

other, from the suspense of his thoughts. His friend returning, told him plainly, that he must thenceforth despair of that grant, how much soever his fortunes needed it. "Be it so," said his lordship; and then he dismissed his friend very cheerfully, with thankful acknowledgments of his service. His friend being gone, he came straightway to Dr. Rawley, and said thus to him, "Well, sir, yon business won't go on; let us go on with this, for this is in our power." And then he dictated to him afresh, for some hours, without the least hesitancie of speech, or discernible interruption of thought.—Of such are the pleasures of taste.

As the pleasures of taste are common to all men,—as they increase with our knowledge and the purity of our minds,—as they tend to generate the purity upon which they depend,—as they are tranquil, and as they are in our own power, it seems that they can seldom, if ever, be too sedulously cultivated.

NOTE E.

See page 235.

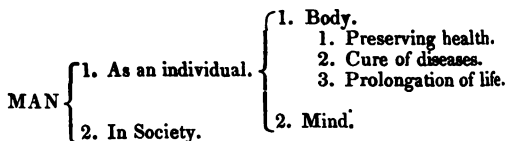
It was the opinion of Lord Bacon, that although all knowledge is valuable and connected, the nature of man is to man the most important of all knowledge, and ought to be the foundation of every system of education.

To assist in forwarding his views, he projected the establishment of a College ; but discovering that society was not ripe for such improvement, he abandoned his intention, with the consolatory foresight, that at some future time it would be adopted. " I have held up a light," he said, " in the obscurity of philosophy, which will be seen centuries after I am dead."

In the time, foreseen by our illustrious countryman, we are now living, and it is hoped that a plan may be adopted by which we may acquire more knowledge of ourselves, our young men be preserved during that fearful interval, between quitting their places of instruction and being settled in their different occupations in life : our high-minded youth, full of towardness and hope, may learn that in these momentous times when knowledge is, and for the last two centuries has been advancing, wave after wave, and all classes abound with intellectual attainments, they must exert themselves if they expect to retain their station in society.

HUMAN PHILOSOPHY.

Lord Bacon thus divides the science of Human Philosophy :



THE ART OF PRESERVING HEALTH.

The cure of diseases is the province of the physician, the prolongation of life is in the train of the art of preserving health; an art which is of the utmost importance to our well being and upon which our happiness and utility are founded.

Of the miseries attendant upon ignorance of this art, all men are more or less conscious, and medical men are incessant in their admonitions.*

The knowledge of the body does not form any part of English education. The formation of our bodily habits is

* The following extract is from Dr. Garnet's Lectures.—
 "Physiological ignorance is, undoubtedly, the most abundant source of our sufferings; every person accustomed to the sick must have heard them deplore their ignorance of the necessary consequences of those practices, by which their health has been destroyed; and when men shall be deeply convinced, that the eternal laws of nature have connected pain and decrepitude with one mode of life, and health and vigour with another, they will avoid the former and adhere to the latter. It is strange, however, to observe that the generality of mankind do not seem to bestow a single thought on the preservation of their health, till it is too late to reap any benefit from their conviction. If knowledge of this kind were generally diffused, people would cease to imagine that the human constitution was so badly contrived, that a state of general health could be overset by every trifle; for instance, by a little cold; or that the recovery of it lay concealed in a few drops or a pill. Did they better understand the nature of chronic diseases, and the causes which

left to chance, to the customs of our parents, or the practices of our first College associates. All nature strives for life and for health: the smallest moss cannot be moved without disturbing myriads of living beings: if the smallest part of the animal frame is injured, the whole system is active in restoring it; but man is daily cut off or withered in his prime. Do we not, at the age of fifty, stand amidst the tombs of our early friends?

Ought there not to be Lectures by able medical men, upon the general science of the Human Body, and upon the Art of Preserving Health; upon what by a strange perversion of terms, is called the *non-naturals*? Air.—Aliment.—Exercise and Rest.—Sleep and Watchfulness.—Repletion and Evacuation.—The Passions as they affect Health.

produce them, they could not be so unreasonable as to think, that they might live as they chose with impunity; or did they know any thing of medicine, they would soon be convinced, that though fits of pain have been relieved, and sicknesses cured, for a time, the re-establishment of health depends on very different powers and principles."

Plutarch, in his *Morals* says, "You have naturally a philosophical genius, and are troubled to see a philosopher have no kindness for the study of medicine. You are uneasy that he should think it concerns him more to study geometry, logic, and music, than to be desirous to understand whether the fabric of his body as well as his houses be well or ill designed. Now among all the liberal arts, medicine does not only contain so neat and large a field of pleasure as to give place to none, but plentifully pays the charges of those who delight in the study of her with health and safety: so that it ought not to be called the transgression of the bounds of a philosopher to dispute about those things which relate to health."

THE MIND.

Lord Bacon, after having enumerated our different faculties, thus divides his doctrine of the mind :

- | | | | |
|---|-----------------------|---|---------------------------------|
| { | 1. The Understanding. | { | 1. Invention. |
| | | { | 2. Judgment. |
| { | 2. The Will. | { | 3. Memory. |
| | | { | 4. Delivery. |
| | | { | 1. Image of good. |
| | | { | 2. Culture of mind or passions. |

THE PASSIONS.

Upon the importance of knowledge of the passions, philosophy, ancient and modern, has been constant in its admonitions. " You," says a celebrated author, " who are skilled in other fabricks and compositions, both of art and nature, have you considered of the fabrick of the mind, the constitution of the soul, the connection and frame of all its passions and affections, to know accordingly the order and symmetry of each part ; and how it either improves or suffers ; what its force is, when naturally preserved in its sound state, and what becomes of it when corrupted and abused ? till this be examined and understood, how shall we judge either of the force of virtue or power of vice, or in what manner either of these may work to our happiness or undoing ? Here therefore is that inquiry we should first make. But who is there can afford to make it as he ought ? If happily we are born of a good nature ; if a liberal education has formed in us a generous temper and disposition, well regulated appetites and worthy inclinations, 'tis well for us ; and so indeed we esteem it. But who is there endeavours to give these to himself or to advance his portion of happiness in this kind ? Who thinks of improving, or so much as of preserving his share, in a world where it must of necessity run so great a hazard, and where we know an honest nature is so easily corrupted ? All other things relating to us are preserved with care and have some art or economy belonging

to 'em : this, which is nearest related to us and on which our happiness depends, is alone committed to chance ; and temper is the only thing ungoverned, whilst it governs all the rest. Thus we inquire concerning what is good and suitable to our appetites, but what appetites are good and suitable to us, is no part of our examination. We inquire what is according to interest, policy, fashion, vogue ; but it seems wholly strange and out of the way, to inquire what is according to nature. The balance of Europe, of trade, of power, is strictly sought after ; while few have heard of the balance of their passions, or thought of holding these scales even."*

Instruction upon the nature of the passions does not form any part of education in England. From the poets, from historians, and from collision of opinion, we *indirectly* acquire some information of their nature and operation. The love of our country is taught, perhaps, if only one mode is to be adopted, best taught, in the midst of Troy's flames, and friendship by Nisus eagerly sacrificing his own life to save his beloved Euryalus.

The consequences are obvious. Ignorant of the different motives by which our actions are influenced, we embark on our voyage without any direct instruction as to the tempests by which we may be agitated, or the shoals and rocks upon

* Seneca says, " The philosopher proves the body of the sun to be large, but for the true dimensions of it we must ask the mathematician ; geometry and music, if they do not teach us to master our hopes and fears, all the rest is to little purpose. What does it concern us which was the elder of the two, Homer or Hesiod ; or which was the taller, Helen or Hecuba ? We take a great deal of pains to trace Ulysses in his wanderings : but were it not time as well spent to look to ourselves, that we may not wander at all ? Are not we ourselves tossed with tempestuous passions ; and both assaulted by terrible monsters on the one hand, and tempted by sirens on the other ?"

which we may strike: and upon which, believing that they were led by light from heaven, so many have been wrecked.

Ought there not to be Lectures upon each of our passions; anger, fear, the love of excelling, the love of excellence, &c. &c.

THE UNDERSTANDING.

Each of the properties of the understanding is investigated with great accuracy by Lord Bacon, and in his immortal *Novum Organum* he particularly examines the Art of Invention, "how our reason shall be guided that it may be right, that it be not a blind guide, but direct us to the place where the star appears and point to the very house where the babe lies."

The knowledge of the properties of the understanding does not form any, or scarcely any part of English instruction. Although, says Mr. Locke, it is of the highest concernment that great care should be taken of the understanding to conduct it right in the search of knowledge and in the judgments it makes, yet the last resort a man has recourse to in the conduct of himself is his understanding. A few rules of logic are thought sufficient in this case for those who pretend to the highest improvement: and it is easy to perceive that men are guilty of a great many faults in the exercise and improvement of this faculty of the mind, which hinder them in their progress and keep them in ignorance and error all their lives.

Ought there not to be Lectures upon all the properties of the mind, upon all our different faculties, and all subjects immediately connected with the mind?

Sensation.	Physiognomy.	Phrenology.
Imagination.	Laughter.	Invention.
Association.	Tears.	Novum Organum.
Memory, &c.	Works of Taste.	&c. &c.

MAN IN SOCIETY.

Such were the sentiments of Lord Bacon as to the education of man as *an individual*, but he was as much, if not more,

deeply impressed with the importance of his education as a *member of society*.

Let it be remembered, he says, that there is not any collegiate education of statesmen, which has not only a malign influence upon the growth of science, but is prejudicial to states, and is the reason why princes find such a solitude in regard of able men to serve them in causes of state. The same complaint was made by Milton, near a century after the death of Bacon.*

These warnings have been disregarded, and disagreement among the professors, one of the constant badges of false science, has been the result. During the last two centuries; one class of statesmen has resisted all improvement and their opponents have been hurried into intemperate alterations—whilst philosophy, lamenting these contentions, has, instead of advancing the science of government, been occupied in counteracting laws founded upon erroneous principles, erroneous commercial laws, erroneous laws against civil and religious liberty, and erroneous criminal laws.

Under the head of government, he considers the science of

* Speaking in his noble Tract upon Education of Young Men when they quit the University, he says, "They now when poverty or youthful years call them importunately their several ways, and hasten them with the sway of friends, either to an ambitious and mercenary, or ignorantly zealous divinity; some allured to the trade of law, grounding their purposes not on the prudent and heavenly contemplation of justice and equity, which was never taught them, but on the promising and pleasing thoughts of litigious terms, fat contentions, and flowing fees; others betake them to state affairs, with souls so unprincipled in virtue and true generous breeding, that flattery and courtshifts, and tyrannous aphorisms appear to them the highest points of wisdom. Others, lastly, of a more delicious and airy spirit, retire themselves, knowing no better, to the enjoyments of ease and luxury, living out their days in feast and jollity."

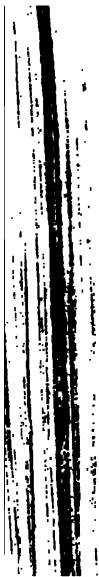
universal justice and the principles of government, which he from his knowledge of our nature so well understood. Loathing fanciful theories and demagogues, and loving unrestrained enquiry and patriotism, detesting innovation and loving reform, he says:—" In Orpheus's theatre, all beasts and birds assembled, and forgetting their several appetites, some of prey, some of game, some of quarrel, stood all sociably together, listening to the airs and accords of the harp ; the sound whereof no sooner ceased, or was drowned by some louder noise, but every beast returned to his own nature ; wherein is aptly described the nature and condition of men : who are full of savage and unreclaimed desires of profit, of lust, of revenge, which as long as they give ear to precepts, to laws, to religion, sweetly touched with eloquence, and persuasion of books, of sermons, of harangues, so long is society and peace maintained ; but if these instruments be silent, or sedition and tumult make them not audible, all things dissolve into anarchy and confusion."

Ought there not to be Lectures upon
 Universal justice ; the laws of laws ;
 Political economy, and
 The principles of government ?

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